

OF THE 1507/745
ORIGINAL
AND

Ends of Government:

The indispensable

DUTY of **MAGISTRATES**,
and **POWER** of **PRINCES**, distin-
guishing them from Tyrants.

Together with

A Short View of the several Forms of Go-
vernment, and different Administrations
in the Old Testament.

To which are added,

Some remarkable Instances of God's Severity to-
wards the rebellious Kings of *Israel* and *Judah*.

AS ALSO

An Account of the **LAST RESORT** in Matters
of Controversy.

AND

A Brief Vindication of the **RIGHTS** and **LIBERTIES**
of the People.

Peccata delinquentium sunt vires Tyrannorum ;
The Sins of Offenders are the strength of Tyrants.

LONDON: Printed for *A. Baldwin* in *Warwick-Lane*, *T. Harrison*
at the *Royal-Exchange*, and *A. Dodd* without *Temple-Bar*. 1713.
Price 12 d.

ORIGINAL



Le

L

and
new
wh
Go
the
To
the
the
and
be
un
the

R O M. XIII. 1, 2.

Let every Soul be subject to the higher Powers. For there is no Power but of God: the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation.

HOW often (by way of Introduction) have this and other sacred Texts of Scripture been rack'd and tortur'd as it were, to extort from, and make them own and confess what they never meant? Nor is it any wonder, that when Men *pervert the words of the Living* Jer.23.35. *God, their Mouths transgress in Judgment, their Lips speak Wickedness, and their Tongues utter Deceit.*

Hence it is that they have boldly asserted the uncontrollable Power of Princes, exalting the Prerogative in Matters both Ecclesiastical and Civil above the Laws; making the King to be Lord of the Laws, and so not oblig'd to an unreasonable and superstitious Reverence of the Laws, (altho our Civil Interests are

wrap'd up and concern'd in them) but that he may for a while lay aside all strict observance of them, and make use of an arbitrary Right. That he himself is instead of the whole Law, yea he is the Law it self, and only Interpreter thereof: And that he may take what Causes he shall please to determine from the determination of the Judges, and decide them in his own Royal Person; for that it is clear in Divinity, that such Authority belongs to the King, by the Word of God in the Scripture: That it belongs not to Subjects to censure, but to honour and obey their Sovereign, who comes to be so by a Fundamental & Hereditary Right of Succession; which no Religion, no Law, no Fault or Forfeiture can alter or diminish.

These, it must be confess'd, have been the Opinions of some otherwise great and good Men, who have long since seen and renounc'd their Errors; and the avow'd Principles of others, hot and fiery Zealots, affecting to call themselves the Church of *England*, exclusive of all others that differ from them; but have better distinguish'd themselves as a Faction, undermining the Government, invading our Rights, and conspiring our Ruin: which they had certainly effected, had not the Almighty interpos'd, and miraculously prevented. For that these give an absolute Right of Dominion to Men, which is the sole Prerogative of God; and to Princes a Power beyond that of Omnipotency



tency: For God can do no wrong, nor any more cease to be just, than he can cease to be God; it being an essential Attribute in God to be just to himself, and good to all. *Doth* Job 8. 3.
God pervert Judgment? or doth the Almighty
(saith Bildad) pervert Justice? Far be it Job 34.
from God that he should do Wickedness, and 10, 11.
from the Almighty, that he should commit Iniquity. For the Work of a Man shall he render unto him, and cause every Man to find according to his ways. Behold God will not cast Job 8. 20.
 away the perfect Man, neither will he help the Evil-doer. And yet in these Mens account, Injustice, Cruelty, and Oppression, no way impair the Regal Power, nor lessen its Authority. What therefore certain of the Epicurean and Stoick Philosophers said of St. Paul, may not improperly be apply'd to these Men; namely, that they seem to be setters forth of strange Gods, in that they make Kings to be more than Men, yielding to them an universal Obedience, and enjoining all Men to do or suffer whatsoever they command without reserve; and that for Conscience sake. And who then can call his Life his own, when 'tis the Sovereign's Pleasure to take it away?

“ Here, says Dr. Wake, they may seem *Serm. at*
 “ to be a sort of Gods upon Earth; may *Gray's-*
 “ dispense the Fortunes of Men as they *Inn, p. 7.*
 “ please; set up whom they will set up, *1695.*
 “ and pull down whom they will pull down:
 “ They may be honour'd too as such, by
 “ those who know no Religion but their
 “ In-

“ Interests; nor think any Divinity more
 “ worthy of their Regard, than those who
 “ have it in their power to promote them
 “ to Riches, and Honour, and Authority.”
 Which puts me in mind of the *Persian* Judges,
 who once flatter’d their incestuous King,
 that tho their Law against Incest was not
 dispensable by their Religion, there was yet
 another Law, by which the Kings of *Persia*
 might do what they pleas’d. As heretofore
 some such like fawning Sycophants abus’d
 our former Princes, flattering them, that al-
 tho (as they very well knew) the Laws a-
 gainst Tyranny and Oppression would admit
 of no repeal by our Religion; that yet by
 virtue of their Prerogative Royal, the Kings
 of *England* might do what they pleas’d, and
 were only accountable to God for what they
 did.

This, I think, is speaking wickedly for
 Kings, and talking deceitfully for them; al-
 lowing them, under pretence of a Divine
 Commission, to do in God’s stead what God
 himself could never do: *Shall not the Judg*
of all the Earth do right? We have his Word
 for it (over and above this general Appeal)
that he will not lay upon Man more than right,
that he should enter into Judgment with God.
 Wherein is imply’d, that Omnipotence is no
 plea for Injustice, but that Injustice is incon-
 sistent with, and utterly destructive of Om-
 nipotence; and would argue weakness in the
 Almighty, and render him accountable to
 his

his Creatures. But let God be true, and every Rom. 3. 4.
 Man a Liar; as it is written, That thou
 mightest be justify'd in thy Sayings, and over-
 come when thou art judged. Shall he that con-
 tendeth with the Almighty, instruct him? He
 that reproveth God, let him answer it. Job
 40. 2.

How natural is it therefore, and just
 in Men, to stand in defence of themselves
 against the cruel Oppressions of merciless
 Tyrants, who reject the Commandments
 of God? For after all, alas! they are but
 Men, I had almost said the worst of Men,
 under Restrictions, and liable to Rebukes.

Samuel therefore was not afraid to tell
 Saul, he had done foolishly; that he had not 1 Sam. 13.
 kept the Commandment of the Lord, and that 13, 14. and
 the Lord had rejected him, and rent the King- 15. 26, 28.
 dom of Israel from him, and given it to a
 Neighbour of his that was better than he.
 And Elijah, 1 Kings 18. 18. rebukes Ahab,
 that Troubler of Israel, and Follower of
 Baalim. Elisba also, 2 Kings 7. 13, 14.
 upbraids the Idolatry of Jehoram, the King
 of Israel, and boldly tells him, that were it
 not that he regarded the Presence of Jeho-
 saphat the King of Judah, he would not
 look towards him, nor see him. Nor was he
 altogether passive when that Son of a Mur-
 derer, as he calls Joram, sent to take away
 his Head. Isaiah likewise denounceth a
 Wo against wicked Rulers, that make un-
 just and sanguinary Decrees, Isa. 10. 1, 2.
 com-

compar'd with *Psal.* 94. 20, 21. More-over *Jeremiah*, whom God, *Chap.* 10. 17. set over the Nations, and over the Kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant; bidding him not be dismay'd at their Faces, lest he should confound him before them, denounces God's Judgments against *Shallum*, and against *Jehoia-kim* and his Seed, *Jer.* 22. 11, 12, 18, 19: and 36. 29, 30, 31. All these were temporary Judgments, and duly executed in their season, *Psal.* 103. 6, 7.

Ezek. 28. 2, 9. Howbeit the Prince of *Tyrus* forsooth, would be a God, ay that he wou'd; but was told, he should be a Man and no God, in the hand of him that slew him.

Darius the King would be also a God, and that exalted far above all Gods: And yet was so cramp'd in his Deity, and shackl'd in his Imperial Dignity by a Decree of his own, that all he could say or do avail'd nothing at all towards *Daniel's* Deliverance from the Lion's Den, *Dan.* 6. 14, 15, 16.

In short, tho wicked Kings may take themselves for Gods, yet when God with Rebukes corrects them for Iniquity, they die like Men.

No sooner did *Herod* assume to himself Divine Honour, but immediately the Angel of the Lord smote him, and he was eaten of Worms, and gave up the Ghost, *Acts* 12. 12, 23.

But

But now from the general view of the Words, wherein is contain'd every Man's Duty to the Civil Magistrate, none excepted, are deducible these two things.

First, That by the Rule here prescrib'd, even Christians themselves who were Members of a Heathen Commonwealth, were bound to be subject to Magistrates: That no Privilege of Christianity nor Freedom of the Gospel, which they might be apt to challenge to themselves as the Subjects of Christ's Kingdom, did exempt them from the Duties, which by the Laws of their Country they were to observe, and yield to the Government, tho' Heathens. But yet were they not by this Rule excluded nor abridg'd of their Rights, which by the Law of Nature or the Constitutions of their Country they were entitul'd unto, and might claim in common with their Fellow-Subjects; Protection by the Supreme Power, both in their Lives, Liberties and Estates, being the Subjects Birth-right. Nor did St. Paul's being a Christian, debar him the Privilege of a Roman.

Secondly, In this Direction (saith a late learned Paraphrast on this thirteenth Chapter to the Romans) St. Paul does not so much describe the Magistrates that then were in Rome, as tells whence they and all Magistrates every where have their

B

Autho-

Authority, and for what end they have it, and should use it. Nor does he, in what he says, in the least flatter the *Roman* Emperor, let it be either *Claudius* as some think, or *Nero* as others, who then was in possession of that Empire; for he speaks here of the Higher Powers, *i. e.* the Supreme Civil Power which in every Commonwealth is deriv'd from God, and is of the same Extent every where, *i. e.* absolute and unlimited by any thing but the End for which God gave it, *viz.* the Good of the People; and so not to be resisted. But how Men came by a rightful Title to this Power, or who has that Title, he is wholly silent, and says nothing of it.

Nor is it in truth of absolute necessity for every one to know, much less to examine the Titles of Princes, or from whence they immediately derive their Authority; because the Case of the Subject is far more desirable under him that impartially executes the Laws of the Nation over which he presides, let his Title be what it will, than under him that ascends the Throne by an unquestionable Right; who never judges himself any longer bound to observe the Laws of the Nation, than until without hazard to his Person and Government, he can violate and break them; "and instead
" of performing his Coronation Oath, (to
borrow

borrow the words of a celebrated Author)
 “ wilfully breaks through all the Obligations he is under, and endeavours by the
 “ basest Methods to dissolve the Establish’d
 “ Government.”

But thanks be to God, that this is not our Case. Nay even they, who not long since were so much in pain for the Church’s Safety, are now at ease, and fully satisfy’d that we have nothing to fear on that, or any other account, from the glorious Administration of our present Sovereign; whose Rightful Title to the Throne of her Ancestors hath been recogniz’d by all, but a few despotical Humorists in the Pretender’s Interest; who under the Disguise of being for the Church, are carrying on their treacherous Designs against the Government.

Since therefore it hath pleas’d the Wisdom of the Nation to settle the Succession in the Protestant Line of the Illustrious House of *Hannover*, Justice undoubtedly will, sooner or later, surprize those Miscreants that shall attempt the Alteration of it, and therein the Subversion of this our happy Constitution.

How many barbarous Expectants have been disappointed, since that old Viper, Popery, hath been shaken off, and a Law enacted, That no Papist should hereafter inherit the Crown of *Great Britain and Ireland*? And

yet there are a sort of Animals amongst us that are intent upon their own Destruction, and hug the Flame by which they are devour'd. I meddle not here with the truly conscientious and scrupulous Non-jurors; but with the Atheistical and Profane, those bold Pretenders and Jesuitical Incendiaries, in quest of a King like the rest of the Nations; where to dispute the Will of the Prince is High-Treason, and to assert the Rights and Liberties of the People is down-right Rebellion. Whilst, blessed be God, we may here dwell safely, *Every Man under his Vine, and under his Fig-tree: and there is none to make us afraid.* For our Defence is of God, the supreme and only independent Being; who, were he not Supreme, could not be Independent; and were he not Independent, he could not be God: for God in the Second place, is no God. But that absolute Dominion should be essential to any Creature, as much dependent on his Fellow-Creatures, if not more, than they are upon him in his most extensive Power, and exalted state of Eminency, seems to me to be perfect Nonsense and *Non sequitur*: For how shall he prescribe and give Laws to others that is not so much as a Law to himself, but acts without controul, in opposition to all the Rules of common Justice and Humanity? This I take to be an Error in the first Concoction,

1 Kings
4. 25.
Job 11.
19.

coction, never to be amended in the second : For the further he recedes from the Laws of Humanity, the more he is remote from the great End of Government, the Felicity of the People.

The design then of the Apostle here, is to forbid all Resistance of Sovereign Powers, in the regular discharge of their Office and Trust. For I can see little or no difference at all between an unlimited human Authority, and an unaccountable Tyrannical Usurpation; save only that the one allows Princes to tread on the Necks of their Subjects, and the other the Pope for the time being, to tread on the Necks of Princes: But him the Apostle *Paul* (who in the Verses following the Text, restrains and limits the Power and Prerogative of Princes in *2 Thess. 2. 3, 4.*) styles *the Son of Perdition, who opposeth and exalteth himself above all that is called God.* Now whether *the Son of Perdition*, &c. be any Power ordain'd of God, I leave to the decision of the Roman Casuists; being fully persuaded in my own mind, that that Antichristian Impostor, and all those insolent Invaders of other Mens Rights, acted by the Spirit that now works in the Children of Disobedience, not only may, but ought to be resisted. And whenever the Almighty gives Success to his People in their attempts against the common Enemy, then doubtless
such

such their attempts are well pleasing to God, and acceptable in his sight: As in the Case of the late Revolution, and such like Enterprizes. And therefore the Reason assign'd, why every Soul must be subject to the higher Powers, is, because all Power is of God: "The Powers that be, or the Government of every Country, according to its own Constitution, being the Powers ordained of God." If then the Laws of the Land not repugnant to God's Law, be the Rule and Measure of our Duty and Subjection to the Civil Magistrate, in whom the Supreme Executive Power, according to Law, is always inherent and essential; then doubtless therein is founded the Doctrine of Passive Obedience and Non-Resistance; and not on the Will of the Magistrate in being. And so far as we are conformable to that Rule, we are entitled to his Protection, as he is the Minister of God to us for good: For Rulers are not a Terror to good Works, but to the Evil.

Caveat against High Church, p. 9.

Brownrig's Sermons, p. 28.

"God himself, as we are taught by the late Bishop of Exeter, is the Fountain of all lawful Authority." *Doth a Fountain, saith St. James, send forth at the same place sweet Water and bitter? Can the Fig-tree bear Olive-Berries? either a Vine, Figs? So can no Fountain both yield salt Water and fresh: Nor any Man establish Wickedness by a Law, and exact Obedience to it by any*
 Autho-

Authority from God. " The Shields of the
 " Earth, saith the Bishop, belong unto God.
 " Sovereignty, 'tis a Beam of his Majesty.
 " Promotion comes neither from the East nor
 " from the West, nor from any Point of the
 " Compass: 'Tis God that sets up and ap-
 " points Magistracy: 'Tis ΔΙΟΠΕΤΕΣ, an Image
 " of God that comes down from Heaven."

Be it so, for I know nothing to the contrary ;
 yet nevertheless, if these obsequious Gentle-
 men will turn the Image of God into an
 Idol, and afterwards fall down and wor-
 ship it ; we know that an Idol is nothing
 in the World, and consequently they wor-
 ship they know not what : Not much un-
 like the Men of *Ephesus*, that were *worship-*
pers of the Image that fell down from Jupiter.
Acts 19. 35.

Since then that Magistrates are the Mini-
 sters of God to us for good, as such they are
 irresistible. But there is no Prerogative a-
 bove Right ; and therefore 'tis a Maxim in
 Law, that Kings can do no wrong ; because
 they are suppos'd always to speak in the Voice
 of the Law, and never to act but by Law,
 which makes them to be Kings. 'Tis upon
 this account that *Elihu* puts the Question, *Is*
it fit to say to a King, thou art wicked ? And Job 34:
to Princes, ye are Ungodly ? Which, as he 18.
 would seem to intimate, is to reflect upon the
 Divine Wisdom, which saith, *By me Kings* Prov. 8.
reign, and Princes decree Justice. A divine 15.

Sentence

- Prov. 16. ^{10.} *Sentence (saith the wise Man) is in the Lips of the King ; his Mouth transgresseth not in Judgment. It is an abomination to Kings to commit Wickedness : for the Throne is establish'd by Righteousness. A King that sitteth on the Throne of Judgment, scattereth away all Evil with his Eyes.*

Solomon in these and such-like passages of Scripture, tells us not so much what Kings are, as what they ought to be. But as for wicked Kings, as if they had no place amongst Men, he reckons them as Beasts of Prey. *As a roaring Lion and a ranging Bear, so is a wicked Ruler over the poor People,* Prov. 28. 15. And the Prophet speaking of Jerusalem, saith, *Zeph. 3. 3. compar'd with Jer. 2. 15. Her Princes within her are roaring Lions, her Judges Evening-Wolves. Tyrants, by Eliphaz, Job 4. 10, 11. are for their Cruelty compar'd to Lions, and their Children to their Whelps ; which sometimes, unnaturally enough, arise and greedily devour the old Lion. 2 Kings 19. 37. And it came to pass as he was worshipping in the House of Nisroch his God, that Adrammelech and Sharezer his Sons smote him with the Sword : and they escaped into the Land of Armenia ; and Esarhaddon his Son reigned in his stead.* From the words thus consider'd, it will follow (as of old hath been told us) that just Government is God's Ordinance for Man's good ; the Form thereof, Man's Appointment with
God's

am with thee, and no Man shall set on thee to hurt thee: For I have much People in this City.

Moreover, no Man was ever punish'd for a good Work, as such: *For a good Work (say they) we stone thee not; but for Blasphemy, and because thou being a Man, makest thy self God,* John 10. 33.

The higher Powers esteeming their own Religion the true, and all other Religions false; tho they are severe in punishing all others, yet 'tis because they are of a false Religion. *They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father nor me,* John 16. 2, 3. *After the way that they call Heresy,* (says the Apostle) *so worship I the God of my Fathers,* Acts 24. 14. He did not there suffer for worshipping God, but for worshipping him in such a way as they call'd Heresy. It cannot therefore follow from thence, that the Disciples of Jesus are bound to submit to what is impos'd upon them, contrary to the Laws of God and Man: For where there is no Law there's no Transgression, and consequently no Punishment. Nor was any Man, I dare say, ever put to death for an inevitable deficiency in Nature. "No Tyrant on Earth (says a learned Man) has been guilty of such undisguis'd Injustice as that is, which maketh a Law for the punishment of the Blind, because they miss their
E "way."

- Prov. 16. *Sentence (saith the wise Man) is in the Lips*
 10. *of the King ; his Mouth transgresseth not in*
 Prov. 16. *Judgment. It is an abomination to Kings to*
 12. *commit Wickedness: for the Throne is establish'd*
 Prov. 20. *by Righteousness. A King that sitteth on the*
 8. *Throne of Judgment, scattereth away all Evil*
with his Eyes.

Solomon in these and such-like passages of Scripture, tells us not so much what Kings are, as what they ought to be. But as for wicked Kings, as if they had no place amongst Men, he reckons them as Beasts of Prey. *As a roaring Lion and a ranging Bear, so is a wicked Ruler over the poor People,* Prov. 28. 15. And the Prophet speaking of Jerusalem, saith, *Zeph. 3. 3. compar'd with Jer. 2. 15. Her Princes within her are roaring Lions, her Judges Evening-Wolves. Tyrants, by Eliphaz, Job 4. 10, 11. are for their Cruelty compar'd to Lions, and their Children to their Whelps ; which sometimes, unnaturally enough, arise and greedily devour the old Lion. 2 Kings 19. 37. And it came to pass as he was worshipping in the House of Nisroch his God, that Adrammelech and Sharezer his Sons smote him with the Sword : and they escaped into the Land of Armenia ; and Esarhaddon his Son reigned in his stead.* From the words thus consider'd, it will follow (as of old hath been told us) that just Government is God's Ordinance for Man's good ; the Form thereof, Man's Appointment with
 God's

am with thee, and no Man shall set on thee to hurt thee: For I have much People in this City.

Moreover, no Man was ever punish'd for a good Work, as such: *For a good Work (say they) we stone thee not; but for Blasphemy, and because thou being a Man, makest thy self God,* John 10. 33.

The higher Powers esteeming their own Religion the true, and all other Religions false; tho they are severe in punishing all others, yet 'tis because they are of a false Religion. *They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father nor me,* John 16. 2, 3. *After the way that they call Heresy,* (says the Apostle) *so worship I the God of my Fathers,* Acts 24. 14. He did not there suffer for worshipping God, but for worshipping him in such a way as they call'd Heresy. It cannot therefore follow from thence, that the Disciples of Jesus are bound to submit to what is impos'd upon them, contrary to the Laws of God and Man: For where there is no Law there's no Transgression, and consequently no Punishment. Nor was any Man, I dare say, ever put to death for an inevitable deficiency in Nature. "No Tyrant on Earth (says a learned Man) has been guilty of such undisguis'd Injustice as that is, which maketh a Law for the punishment of the Blind, because they miss their way."

E

" way." Neither can I see any more reason for persecuting those who act pursuant to the Dictates of their own Conscience and Reason in things pertaining to God, than for punishing the Blind that go out of their way ; because Conscience and Reason are of a Man's Essence and Constitution. And 'tis as difficult to convince the invincibly Ignorant that they are in an Error, as 'tis to open the Eyes of the Blind. And to conform or not conform to this or that Belief, is wholly above the power of Man : Faith ever being irresistible.

Paul, an Apostle of Jesus Christ, was ready not only to be bound, but to die for his Name : And he that in such a Case would save his Life, deserves to lose it. But he's not fit to live, that would not as much as in him lay, defend his Life against the illegal Attempts of his merciless Enemies : For which purpose that very Apostle, who accounted not his Life dear unto him, so that he might *finish his Course with Joy* ; upon the bare probability of saving his Life, appeals unto *Cæsar* ; which was all he could do against those, who in his Opinion, would have wickedly bereav'd him of it, *Acts 25. 10, 12.* Nor had he before been wanting to himself in pleading his Privilege, when the chief Captain *Lysias* would have examin'd him, by scourging. And well might those Magistrates be afraid of falling under the publick Severity, for their barbarous Usage of *Paul* and *Silas*, who bravely asserted their Rights and Immunities, being *Romans.* And

Acts 16.
37. and
22. 24, 25,
29.

And what's the Practice of that great Apostle, but a Comment upon the Doctrine of Self-preservation?

Much more then surely is to be said for the whole Body of a Nation's resisting a Prince, who invades their Rights, their Liberties, and their Religion, than for any particular Person's Resistance; "Who, saith the late Dr. *Sherlock*, has only his own single Force to oppose against him."

And now, what shall we say of those, who to gain the Ruler's favour, would sacrifice to his Humour, the Lives, Estates, and Liberties of the People?

Let us therefore a little consider, what is that Power of Princes which is given them of God. For we know, that as his Creatures they have their Bounds and Limits, beyond which they cannot go; for God hath not despoil'd himself of his Government, nor will devolve his Right upon any Man to dispose of his Concerns. He holds the Staff in his own Hand, and therewith can thresh the Mountains until they crumble into Dust before him. *Now I know, saith Jethro, that the Lord is greater than all Gods: for in the thing wherein they dealt proudly, he was above them.* Isa. 29. 15, 16, 20. Exod. 18. 11.

But for the better answering the Question, we are to take notice, that God may be said to give things two manner of ways. Sometimes he gives them by a general Dispensation and Gift: And by his Gift a Man hath not a Right to the thing, unless he get it

Dan. 5.
20, 21.

confirm'd by another Right. And things which God permits in this sense, may be said to be his Gifts: As he gave *Nebuchadnezzar* Power over the Nations. But by this Gift *Nebuchadnezzar* had no right; for God only permitted him to tyrannize over them, and as I may add, punished him for so doing.

1 Kings
15. 27, 28.
and 16. 2,
7.

It is said concerning *Baasha*, after he had slain his Lord and Master *Nadab*, and reigned in his stead, *That God raised him out of the Dust, and made him Prince over his People Israel.* But yet *Baasha* had no right to the Kingdom of *Israel*, having no warrant from God for what he did; and therefore the Lord by his Prophet, denounceth his Judgments against him, partly because he kill'd him. But when God confirms this first Gift to a Man, then he gives it *ex bene placito*, according to his good Pleasure. As when he rais'd up *David* to be King of *Israel*, 1 Sam. 13. 14. and 15. 28. it was his good Pleasure to give him the Kingdom: to whom also he gave Testimony, and said, *I have found David, the Son of Jesse, a Man after my own Heart, he shall fulfil all my Will.* By which Gift *David* had an unquestionable right to the Kingdom, whatever might be objected against him by the House of *Saul*.

Afts 13.
22.

None therefore but the only wise God can be the Subject of universal Power, and unlimited Authority: Nor can any Wisdom or Power, save that which is Infinite, render any

any Man absolute and unaccountable : For add to Wisdom and Power, Malice and Spite, and there's not in Hell a greater Devil.

“ Power without Goodness, (says the Lord Bishop of *Salisbury*) is the justest Object of Mens Fear and Aversion : and every Man is on his guard against Wisdom, when 'tis not guided by Justice.

King William and Queen Mary's Coronation Sermon, p. 2.

“ All the Powers therefore upon Earth being acted by one or other of these two Principles ; to wit, the Wisdom that is from above, or that from beneath, (the one as well as the other being equally justify'd of all her Children) are easily distinguish'd and known by their Fruits. Wherever then we behold Injustice, Cruelty, and Oppression, we may quickly discern what Spirit they are of, and guard against them accordingly.”

Now then, what tho we may for our Wickedness fall under a Power influenc'd by that Wisdom which is earthly, sensual, devilish ; and the basest of Men, who have no regard to the Laws, be set over us ? which is indeed a manifest Token of the righteous Judgment of God ; but yet no Argument for our subjection any longer than till God shall please to give us the means of our Deliverance. For wherever a Law is enacted, the Will of Man is limited : And who then shall stand up for him against the Laws, which every Man is bound to defend, and he himself hath sworn to observe and maintain ?

Who

2 Kings
11. 13.

Who was then on *Athaliah's* side, who had broke through the Laws of God and Man to come to the Kingdom; having, as she thought, remov'd all Obstacles out of her way, by the destruction of all the Seed Royal? When alas! all her seeming Rights of Sovereignty (equal at least to those Usurpers of the *Roman* Empire, whom the Apostle stiles *the Higher Powers*) did suddenly vanish and disappear at the sight of the young King *Joash* with all his Guards about him, proclaiming him to be King. How little reason had she to believe her Person to be sacred and inviolable, when *Jehoiada the Priest* commanded the *Captains of the Hundreds, the Officers of the Host, and said unto them, Have her forth without the Ranges; and him that followeth her, kill with the Sword. For the Priest had said, Let her not be slain in the House of the Lord.*

If it be said that *Jehoiada* seated *Joash* on his Regal Throne by his Authority, who was rightful King both by the Title of Succession, and God's own special appointment; 'tis very unaccountable, that *Athaliah*, who was not insensible how slippery a hold she had of the Crown, and how small a share in the Affections of the People, should not as much as in her lay, by the Advice of her Council, and help of her Ministry, strengthen her self in the Kingdom, and compel the High Priest, the Captains and Officers, whom she had reason to suspect were disaffected to her Government (supposing her in all Causes, Ecclesiastical

ftical and Civil, to be fupreme Head and Governour) to come into the Meafures of the prefent Eftablifhment; as may be prefum'd ſhe did, or quit their Employments. No ſooner then did they break through, as upon their Revolt they did, all the Obligations they were under to the Eftablifh'd Government; but they ly'd not only to Men, but to God, by the King's Authority; eſpecially if the High Prieſt had no Authority of his own.

So then, that Power of Princes which is given them of God, and diſtinguiſheth them from Tyrants, certainly obliges them to act for God, and to exerciſe their Authority for the Good and Safety of thoſe committed to their Charge: The primary intention of all true Government being to extol and magnify the Name of God, to ſuppreſs and puniſh Wickedneſs and Vice, to ſupport and maintain Juſtice and Truth, and to curb and reſtrain the Exorbitances of Men. Whatſoever then is oppoſite unto, and deſtructive of thoſe deſigns of Government, cannot be the Ordinance of God; for no Man ever yet had any Commiſſion from God to do wickedly. And to inculcate any ſuch Doctrines, is to make God the Author of Sin. Altho it muſt be allow'd, that no Man ever did, or could do wickedly, without a Power or Ability from God, whom nevertheless we deny to be the Author of Sin: For God does never force or incline the Will to Sin, but leaves it to its own evil Habits which it hath contracted, *Pſal.* 81. 12. The power of
Action

2 Kings
11. 13.

Who was then on *Athaliah's* side, who had broke through the Laws of God and Man to come to the Kingdom; having, as she thought, remov'd all Obstacles out of her way, by the destruction of all the Seed Royal? When alas! all her seeming Rights of Sovereignty (equal at least to those Usurpers of the *Roman* Empire, whom the Apostle stiles *the Higher Powers*) did suddenly vanish and disappear at the sight of the young King *Joash* with all his Guards about him, proclaiming him to be King. How little reason had she to believe her Person to be sacred and inviolable, when *Jehoiada the Priest* commanded the Captains of the Hundreds, the Officers of the Host, and said unto them, *Have her forth without the Ranges; and him that followeth her, kill with the Sword. For the Priest had said, Let her not be slain in the House of the Lord.*

If it be said that *Jehoiada* seated *Joash* on his Regal Throne by his Authority, who was rightful King both by the Title of Succession, and God's own special appointment; 'tis very unaccountable, that *Athaliah*, who was not insensible how slippery a hold she had of the Crown, and how small a share in the Affections of the People, should not as much as in her lay, by the Advice of her Council, and help of her Ministry, strengthen her self in the Kingdom, and compel the High Priest, the Captains and Officers, whom she had reason to suspect were disaffected to her Government (supposing her in all Causes, Ecclesiastical

ftical and Civil, to be fupreme Head and Governour) to come into the Meafures of the prefent Eftablifhment; as may be prefum'd ſhe did, or quit their Employments. No ſooner then did they break through, as upon their Revolt they did, all the Obligations they were under to the Eftablifh'd Government; but they ly'd not only to Men, but to God, by the King's Authority; eſpecially if the High Priest had no Authority of his own.

So then, that Power of Princes which is given them of God, and diſtinguiſheth them from Tyrants, certainly obliges them to act for God, and to exerciſe their Authority for the Good and Safety of thoſe committed to their Charge: The primary intention of all true Government being to extol and magnify the Name of God, to ſuppreſs and puniſh Wickedneſs and Vice, to ſupport and maintain Juſtice and Truth, and to curb and reſtrain the Exorbitances of Men. Whatſoever then is oppoſite unto, and deſtructive of thoſe deſigns of Government, cannot be the Ordinance of God; for no Man ever yet had any Commiſſion from God to do wickedly. And to inculcate any ſuch Doctrine, is to make God the Author of Sin. Altho it muſt be allow'd, that no Man ever did, or could do wickedly, without a Power or Ability from God, whom nevertheless we deny to be the Author of Sin: For God does never force or incline the Will to Sin, but leaves it to its own evil Habits which it hath contracted, *Pſal.* 81. 12. The power of
Action

Action ('tis true) is from God, but the viciousness of that Action is from our own Natures. All the Corruption in the World ariseth from Lust in us, not from the Object, which God in his Providence presents to us, *2 Pet. 1. 4.* 'Tis therefore a true Rule in Divinity, *Diabolus Pater & Concupiscentia Mater peccati*; The Devil is the Father, but our Corruption is the Mother of Sin. Moreover, God supports the Faculties wherewith a Man sinneth, and supports a Man in that Act wherein he sinneth (or else he should die in the very Act.) But God (says a learned Man) concurs not in the least to the sinfulness of that Act: For no Sin doth properly consist in the Act it self, but in the deficiency of that Act from the Rule. No Action wherein there is Sin, but may be done as an Action, tho not as an irregular Action: killing a Man is not in it self unlawful; for then no Man should execute a Malefactor for murdering another, and Justice would cease in the World. Man also must divest himself of all thoughts of preserving his Life against an Invader: But to kill a Man without just Cause, without Authority, without Rule, is unlawful. As the Power and Act of Seeing is communicated to the Eye by the Soul, but the Seeing doubly or dimly is from the viciousness of the Organ, the Eye.

Here then we see what little reason the mighty Oppressors of Mankind have to boast themselves of a Power from God for their barbarous Usage of Men: For tho God may support

God's Approbation; the End thereof, Man's Felicity and God's Glory.

That Magistracy ordain'd of God for the Defence of the Innocent, and the Terror of Evil-doers, is of absolute Necessity, will plainly appear, if we consider, that Man by nature free, was brought under Subjection, and became servile by the Guilt and Pollution of Sin: For had not Man sinned, there had been no need of Magistracy. The eternal Law written in every Man's Heart had been every Man's Guide; but Sin having usher'd in Subjection, Pride, and Ambition, productive of Cruelty and Oppression, laid Men under a necessity of forming themselves into Societies, for the better consulting their own Safety, and preventing their publick Ruin and Desolation. To this end it was highly requisite, that some should have Power to restrain by Force, the violation of Right, executing Justice on them that did Wrong. Hence one End of Society is Preservation, that Men might not ruin one another. But as to this or the other particular Form of Government, it is discretionary; and therein an Eye is principally to be had to the Glory of God, the Good and Welfare of the People.

So then no Man can reasonably be suppos'd to have dominion over another, that hath no dependence upon him, nor expectation from him. No Law can any longer

C

be

be in force, than the Reason whereon it is founded lasts. One reason of this Apostolical Injunction, *Let every Soul be subject to the higher Powers*, is plainly this, *That he is the Minister of God to thee for good*. Now if Rulers be Terrors to good Works, and frustrate all the Ends of Government; and those very Laws instituted at first, and freely assented unto and chosen by our Ancestors, for the Preservation of themselves and us their Descendants, in our Persons, Liberties and Estates; instead of protecting us, be made the Instruments of taking from us all we have; as may very often happen, if Kings be the only Interpreters of them: what reason can there be assign'd in such a case for our Subjection? 'Tis owing to this slavish Principle of Despotick Absoluteness, that so many once flourishing Nations have been prey'd upon by brutish Cormorants; who eat up their People as they eat Bread.

Wherefore he that ruleth over Men must be just, ruling in the fear of God; otherwise the reason of our Subjection ceaseth. Not that I think every Act of Injustice, Cruelty, and Oppression, will denominate a Man a wicked Ruler, or justify a forcible Resistance; because that might prove destructive of the Commonwealth. But when once a Prince with haughty Arrogance, shall presume to say, *Who is the Lord*
that

that I should obey him? and proclaims by horrid acts of Wickedness, his Intention to overthrow both our Religion and our Laws; 'tis time for us to say, *We will not that this Man reign over us.* It is not the bare Title of a King, but the Power wherewith he is invested, and the due Execution of that Power, that renders his Person Sacred and Inviolable. No Power can exempt a Prince from the Obligation to the eternal Laws of God and Nature, on which all human Laws depend, or otherwise are void and ineffectual. He therefore that goes about to subvert the Laws and undermine the Constitution, ceases to be what he was before, and like *Sampson*, becomes weak as another Man.

The Law of Nature being the result of infinite Wisdom, is enacted by the Authority of the Supreme Being, enjoining its observance to all Mankind. Likewise the Word of God being the moral Instrument of his Government, the authoritative Designation of his Will, and the prescription of our Duty, the Rule of God's Government here and of his Judgment hereafter, obliges all Men within its Circle to yield Obedience thereunto. Nor is the Christian Religion variable according to the Will of Man, but grounded upon an unchangeable and eternal Truth; and doth indispensibly bind every Soul, High and Low, to one

be in force, than the Reason whereon it is founded lasts. One reason of this Apostolical Injunction, *Let every Soul be subject to the higher Powers*, is plainly this, *That he is the Minister of God to thee for good*. Now if Rulers be Terrors to good Works, and frustrate all the Ends of Government; and those very Laws instituted at first, and freely assented unto and chosen by our Ancestors, for the Preservation of themselves and us their Descendants, in our Persons, Liberties and Estates; instead of protecting us, be made the Instruments of taking from us all we have; as may very often happen, if Kings be the only Interpreters of them: what reason can there be assign'd in such a case for our Subjection? 'Tis owing to this slavish Principle of Despotic Absoluteness, that so many once flourishing Nations have been prey'd upon by brutish Cormorants; who eat up their People as they eat Bread.

Wherefore he that ruleth over Men must be just, ruling in the fear of God; otherwise the reason of our Subjection ceaseth. Not that I think every Act of Injustice, Cruelty, and Oppression, will denominate a Man a wicked Ruler, or justify a forcible Resistance; because that might prove destructive of the Commonwealth. But when once a Prince with haughty Arrogance, shall presume to say, *Who is the Lord*
that

that I should obey him? and proclaims by horrid acts of Wickedness, his Intention to overthrow both our Religion and our Laws; 'tis time for us to say, *We will not that this Man reign over us.* It is not the bare Title of a King, but the Power wherewith he is invested, and the due Execution of that Power, that renders his Person Sacred and Inviolable. No Power can exempt a Prince from the Obligation to the eternal Laws of God and Nature, on which all human Laws depend, or otherwise are void and ineffectual. He therefore that goes about to subvert the Laws and undermine the Constitution, ceases to be what he was before, and like *Sampson*, becomes weak as another Man.

The Law of Nature being the result of infinite Wisdom, is enacted by the Authority of the Supreme Being, enjoining its observance to all Mankind. Likewise the Word of God being the moral Instrument of his Government, the authoritative Designation of his Will, and the prescription of our Duty, the Rule of God's Government here and of his Judgment hereafter, obliges all Men within its Circle to yield Obedience thereunto. Nor is the Christian Religion variable according to the Will of Man, but grounded upon an unchangeable and eternal Truth; and doth indispensibly bind every Soul, High and Low, to one

Divine Law and Rule, perpetual and unalterable; to wit, that of moral Righteousness: which being the Impress of the Eternal Nature, or God's own Likeness stamp't upon Man, the Reason of it must be eternal and the Foundation inviolable; and so Man cannot dispense with it, without putting a Contempt upon God himself. Take away this Image from Man, and you leave him nothing but the Shape of a Man. *Mali desinunt esse quod fuerant, sed fuisse homines adhuc ipsa humani corporis species ostentat*; That the bodily Features and Proportions of such a one as is vicious (saith *Boethius*) do shew he hath been, not that he is a Man.

The giving forth of the Moral Law is a repetition of what God had before enstamp't upon the Soul of Man, and written on his very Being. For the Moral Law was founded on the Light of Nature; and afterwards publish'd to the World, because almost worn out of the Souls of Men, who were degenerate, and become worse than the Beasts that perish.

This Righteousness, as it is God's Image, is Man's Essence. 'Tis Man's Essence, as Man is the Subject; not of natural Philosophy, but of Divinity. And as nothing can be true which is inconsistent with this Stamp God has put upon us, so must Man be made a-new, before he can be absolved from

from the very Effence of his Soul. Flesh and Spirit are the constituent Parts of a Man; and be he ever so wicked, he may still retain the outward Shape and Figure of a Man, when he has lost the Life of his Soul, and is dead in Trespases and Sins. Moreover, this Righteousness is not only God's Image and Man's Effence, but 'tis also the Life and Soul of the World, the Safety of the Community and every Individual thereof. It is the Foundation of all true Government, and therefore not to be dispens'd with, without, as it were, killing God in Effigy, or making him *Felo de se*. Nor can any branch of this Righteousness be dispens'd with, without dissolving the very *Ratio* or *Norma vivendi*, and breaking up all Commerce betwixt Man and Man. No Circumstance of Life can alter it. There is no distinction throughout all Nature more real and essential, than that of Good and Evil, morally consider'd. Every appearance and coming forth of God into the World, hath been a Testimony to this distinction: Gen. 3. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed.* Which words assert the irreconcilableness of Good and Evil. To take away this distinction, is to take away the difference betwixt Night and Day. It is to send the World back into its first Confusion, from whence it arose by

by the Power of Omnipotency. Here God gives a Testimony to this distinction of Good and Evil, by Precepts and Promises, Rewards and Punishments. When Christ came in his own Person into the World; into our Nature, he came not to destroy, but to fulfil all Righteousness, both Moral and Ceremonial, which he did in Doctrine and Example. It is altogether impossible for a Man to be absolv'd from the Duties he owes to God, himself, and this World: All which are included in this Righteousness. God himself cannot absolve us from the Duty we owe him in this respect, because it is not an act of Power, but of Weakness and Impotency; which is inconsistent with his Deity. Nor can God's Vicegerents here below, who have no Commission from God for an unrighteous Action, be absolv'd from, nor dispense with this Rule of Righteousness. No Soul can really believe himself absolv'd from this Moral Righteousness: For how can he believe that that God on whom he depends, should dispense with his not living, and giving up himself to him, to believe his Truth, fear his Power, love him, and center his Soul upon him, as the highest and unalterable Good; to ascribe all Glory to him, to obey his Will, and converse with him as the Parent of his Being, and Father of Spirits? How can we in reason believe, that God
should

should dispense with us, in respect of our Duty to others, whilst that Royal Law, of doing as we would be done by, is in force? And as to our selves, we are bound to live in all Chastity, Temperance, and Sobriety. These are all publish'd in our very Beings, and we must first cease to be, before we can think to be exempted from them.

If then God hath with our Beings given us a Law sanction'd with Rewards and Punishments, who shall disannul it? And if all Persons without exception, be to observe God's Law, no dispensation surely can be allow'd against God's exprefs Command.

What then are all those fullsome Opinions, which have been vented with so much Heat and Passion against the Laws of God and Nature, against the best and only true Religion in the World, which is Christianity; but as stinking Vapours, malignant Streams, noxious to human Society, and destructive of the Commonwealth? For if God himself (as hath been said) can do no wrong, nor cease to be Just without ceasing to be God; how can wicked Princes attempting the subversion of our fundamental Laws and Liberties, and utter extirpation of Reveal'd Religion, so highly injurious both to God and Man, but cease to be God's Vicegerents, notwithstanding their
their

their pretending to a Power that is absolute and without controul?

It was a sharp Rebuke of the insolency of *Pilate*, who vaunted himself that he had Power to crucify and Power to release our Blessed Lord, when he was told, *John 19. 11. He could have no Power against him, except it were given him of God.* But God never yet clothed any Man with such absolute and unlimited Authority, as to acquit the Guilty and condemn the Just. *He that justifieth the Wicked, and he that condemneth the Just, they both are an abomination unto the Lord, Prov. 17. 15.* And therefore he could have no such Power or Authority given him of God.

But could not (say they) our Saviour have rescu'd himself, and destroy'd him, and all his false Accusers; and yet submits, owning that Power to be of God?

Ans. Our Saviour openly acknowledges his Kingdom was not of this World, else, says he, *would my Servants fight, that I should not be deliver'd to the Jews.* Which plainly imports, at least in things human and merely temporal, that Force might be repell'd by Force. And Christian Princes are as much bound by Evangelical Precepts, as Heathen Kings were by the Law of Nature. And that Divine Precept seems to be grounded on the Law of Nature, *Numb. 25. 17, 18. Vex the Midianites, and smite them,*

*them, for they vex you with their Wiles, where-
with they have beguiled you, &c.* Further-
more, what tho our Lord's Kingdom was
not of this World? yet all the Kingdoms
of the World are in his Hands, and to be
dispos'd of at his pleasure, who hath all
Power in Heaven and Earth. And it would
be hard indeed, if Christians only should
be debar'd their human Rights and Liber-
ties; except they imagine, that as soon as
Men become Christians, they cease to be
Men. *The Heaven, even the Heavens are* Psal. 115.
the Lord's; but the Earth (saith the Psalmist) 16.
hath he given to the Children of Men. Yea,
the Profit of the Earth (saith the wise Man) Eccles. 5.
is for all. And therefore it must be al- 9.
low'd, that every Man has a right to de-
fend his own Property, unless by a Prin-
ciple in Nature they will deprive him of
the Necessaries and Conveniencies of Life.
And 'tis odds in such a Case, but Nature
might be apt to rebel against Principle.

Again, had our Lord exerted his Al-
mighty Power, in rescuing himself out of
the hands of his Enemies, which he could
easily have done, had it been consistent
with his Design of coming into the World;
what then had become of all those Pro- Isa. 53.
phesies relating to the great Transaction of
our Redemption?

D

Where

Wherefore that of our Lord's being an unparallel'd Case, peculiar to himself, *who came to give his Life a Ransom for many*, is applicable to none besides; and that because there is no parity of reason for it now. For what tho *Pilate* offer'd so much Violence to his own Conscience, as even against its full Conviction, to deliver up the Innocent and Holy Jesus to be crucified; and after that put a fatal period to his own ignominious Life: must it needs follow, that Kings, or those deputed by them, have an uncontrollable Power over the Lives of Men? or that Men are bound to submit to those who have no such Power, but act directly contrary to the Laws of God and Man? I appeal to the Judgment of that venerable Body, the Clergy of *London* and *Westminster*, whether they thought our blessed Lord who submitted to that unjust Sentence, *Matth.* 27. 23, 24, 26. *Luke* 23. 22, 24. did therein set them an Example, that they should follow his Steps? Or whether it was unlawful for any Man, or Combination of Men, upon any Pretence whatsoever, to take Arms against the King, when they in their Address to Her Majesty, seem'd to glory in this; That once they vigorously withstood Popery and Arbitrary Power, when they were breaking in upon our Constitution; and openly declar'd, they would not fail to manifest an equal

equal Zeal against them, whenever, and by what means soever they should meditate a return?

Dare then any of these Prerogative-Pleaders affirm, that *Herod* and his Men of War had any Commission from God to insult and set at nought the Lord of Glory? “Doubtless, as a great Man hath well observed, it was the *Jews* Malice, the *Roman* Cruelty, and *Judas* his Treason, that conspicuously brought to pass the great Counsel of God, in the Death and Sufferings of our Saviour.” But to charge upon God, and to make him patronize their Villanies, is horrid Blasphemy, notwithstanding all those Benefits which might redound to Men, through the Death of him, who in the designation of God, was *the Lamb slain from before the Foundation of the World*. So that whatever Good might be consequent upon such an evil Act as that of the murder of Christ was (for no good could naturally flow from it, there being no Connexion between Good and Evil) or whatever gracious Purposes and Designs, God (who never yet did, or suffer’d to be done any one Act but what was the result of infinite Wisdom) might have to bring about the Wickedness of Men; For *God only can bring Good out of Evil*, Acts 13. 27. where they shamefully bewray’d their own Ignorance, but yet fulfill’d the

Acts 4.
27, 28.

xy

Voices of the Prophets which were read every Sabbath-day : Yet did not that so far extenuate their Wickedness, but that 'tis charg'd home upon them; *Acts 2. 23.* *Him, being deliver'd by the determined Counsel and Fore-knowledg of God, ye have taken, and by wicked Hands have crucify'd and slain. Ye stiff-neck'd and uncircumcis'd in Heart and Ears, (saith St. Stephen) ye do always resist the Holy Ghost; (which is the highest Act of Wickedness) as your Fathers did, so do ye. Which of the Prophets have not your Fathers persecuted? And they have slain them, which shewed before of the coming of the just one; of whom ye have been now the betrayers and murderers, Acts 7. 51, 52.*

The Scribes and Pharisees, and Rulers of the Jews, did nothing but what was according to the determinate Counsel and Purpole of God; but they were barbarous Murderers for all that: for they did not put him to death to serve the Purpose and Decree of God, but many of them at least did it to satisfy their own Spight and Revenge. Nor did our Lord himself ever own any Power they had over him, but what he gave them. Nay, even that very moment before the Hour was come, in which he was pleas'd to resign himself, he in his holy Indignation struck them down to the Ground that were sent to apprehend him.

Neither

Neither suffer'd he them to touch any of his Disciples, but commanded that they should let them go. John 7.
30, 32.
and 8. 20.
and 10. 18.
and 18. 6,
8.

In short therefore, herein lay the amazing Condescension of our Lord, in that he suffer'd himself to be bound and deliver'd to *Pilate*, in order to lay down his Life for us. And therein was *Sampson*, who judged *Israel* twenty Years, an eminent Type of him; in that he suffer'd himself to be bound by the *Israelites*, and expos'd to the *Philistines*; that he might rescue the People out of the hands of their Enemies. A truly noble and generous Act indeed! but yet no Pattern for Princes. Nor doth his Example any more bind them to Imitation, than that of our Lord's bound Men to be subject to the Will of their Prince, without any regard to the Laws of the Nation. Judg. 15.
12, 13.

Hence I think it is plain, that these and such-like special Dispensations stretch not beyond their own particulars; and that no Man hath Authority from God to injure another, any more than another hath to injure him; we are all in this respect on equal Terms: *And there is no respect of Persons with God*, 2 Chron. 19. 7.

“ Every Man therefore has a right to
“ preserve himself, his Rights and Privi-
“ leges against him who has no Authority
“ to invade them. Nor is what has been
“ said

*Polit. A.
phor. p. 17.*

“ said in the least derogatory to the Doctrine of Passive Obedience and Non-Resistance; because ’tis allow’d, that where Men cannot conform unto, they must suffer the Law.”

Ay, but say they, this is thank-worthy, if a Man for Conscience towards God, endure Grief, suffering wrongfully.

Ans. This is spoken of an hired Servant, in the relation he stood to Heathen Masters; which is different from that relation of Prince and Subjects, and so falls not directly under our Consideration. Yet doubtless a Man may suffer wrongfully before God (as our blessed Lord himself did) tho legally in the sight of Men. *We have a Law*, say the chief Priests and Elders, *and by our Law he ought to die; because he made himself the Son of God*, John 19. 7. And accordingly, after that Caiaphas had adjur’d him to tell whether he were the Christ the Son of God, and he had told them he was; they adjudg’d him guilty of death for his Blasphemy, as they accounted it, Mat. 26. 65, 66. Luke 22. 70, 71. But lest Pilate should not put him to death for that, *For he knew that for Envy they had delivered him*, Matth. 27. 18. and since they themselves could not, as they confess, John 18. 31. they resolve to accuse him of Treason and Sedition, that so he might seem to die by a legal Process and colour of Law; as appears John 18. 30. and 19. 12. Whereupon
Pilate,

Pilate, as has been said, against the full Conviction of his own Conscience, deliver'd him up at last to be crucify'd.

Object. Here, say they, these very Scriptures cited by them, turn upon them. Wherein 'tis undeniably plain, that even Innocency it self was no Protection then from Suffering. Nor is there any Age but what hath since produc'd several Instances of oppress'd Innocence. And yet our blessed Lord by his Example instructs and animates his Disciples in their Duty to God, in despite of Suffering; and leaves no room for their escape by a forcible Resistance.

Ans. Doubtless 'tis better if the Will of God be so, that we suffer for well-doing, than for evil-doing, 1 Pet. 3. 17. But it is not always the Will of God that we should suffer for well-doing; as will appear, *First*, By our Lord's miraculous escape out of the Hands of his Enemies, and his restraints laid upon them: As when they led him to the brow of the Hill, whereon their City was built, that they might cast him down headlong, he passing through the midst of them, went his way. *Again*, There was a division among the People because of him: And some of them would have taken him, but no Man laid hands on him. Then came the Officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him? A good reason why, because he would not let them. Such was their Conviction

Luke 4.
29, 30.

Conviction from what they had heard him say, that they cry out, *Never Man spake like this Man.* And *John 10. 31, 32.* *Many good Works, says our Lord, have I shew'd you from my Father; for which of those Works do you stone me?* Where 'tis observable, that he takes the Will for the Deed, but suffers them not to cast a Stone at him, *ver. 39.* Secondly, By his severe Reproof of the Officer that *struck him with the Palm of his Hand, John 18. 22, 23.* *If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* Here our Lord gives place unto Wrath, that the Insolency of the Offender might stand upon Record throughout all succeeding Ages and Generations. Thirdly, By his mighty Deliverance of some of his Disciples shut up in Prison: *Acts 12. 11.* *And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliver'd me out of the Hand of Herod, and from all the Expectation of the People of the Jews.* And *Acts 16. 26.* *Suddenly there was a great Earthquake, so that the Foundations of the Prison were shaken: and immediately all the Doors were open'd, and every one's Bands were loosed.* And when it was day, the Magistrates sent the Serjeants, saying, *Let those Men (meaning Paul and Silas) go.* Fourthly, By what our Lord said to Paul in the Night by a Vision, *Acts 18. 9, 10.* *Be not afraid, but speak, and hold not thy Peace: for I*

support them, yet he concurs not with them in their Wickedness. God may be said to send a wicked Man, or a wicked Spirit of an errand, when he permits him to pursue his own evil Inclinations; as he did that evil Spirit, *1 Kings* 22. 22, 28, 37. who seem'd to have a Commission (tho he had none from God) to be a lying Spirit in the Mouth of Ahab's Prophets. Ahab therefore fail'd in his Expedition, and died for his Credulity, whilst he rejected the Word of the Lord in the Mouth of the Prophet *Micaiah*. Nor had *Shimei* any more Authority from God for cursing of *David*, than *David* himself had for numbering the People; which was none at all: *2 Sam.* 16. 10, 11. and 24. 1. compar'd with *1 Kings* 2. 9. *1 Chron.* 21. 1.

All the Power therefore an Usurper hath, seems to devolve upon him from that height of Wickedness in those he tyrannizeth over. But no sooner do the People cease to do evil, and learn to do well, but the Tyrant begins to make his Exit. Then the Cries of the Oppressed suddenly shake his Throne, and cause the tottering Crown at last to fall from off his Head.

Hence we learn, that tho God be the efficient, Sin is the procuring, and Men are very often the instrumental Cause of all his People's sufferings. *Why criest thou for thine Affliction?* saith the Prophet, *Jer.* 30. 15. and 40. 2, 3. *Thy Sorrow is incurable for the multitude of thine Iniquity: Because thy Sins were*
F increased,

increased, I have done these things unto thee. Yet God compassionates their Case, and threatens destruction to their Enemies, Psal. 81. 13, 14. Isa. 10. 24, 25.

It was certainly the Wickedness of the new Generation that enkindled the Anger of the Lord against the *Israelites*: *And he deliver'd them into the Hands of Spoilers that spoiled them, and sold them into the Hands of their Enemies round about; so that they could not any longer stand before them, Judges 2. 14. Nevertheless the Lord, in their distress, rais'd them up Judges, which deliver'd them out of the Hands of them that spoiled them, ver. 15, 16, 17.* And after that God for their Wickedness had sold them into the Hands of Chushan-rishathaim, King of Mesopotamia; they cried unto the Lord, and he raised them up a Deliverer, even Othniel, the Son of Kenaz, Caleb's younger Brother: *And the Spirit of the Lord came upon him, and he judged Israel, and went out to War; and the Lord deliver'd Chushan-rishathaim into his hand, Judges 3. 9.*

And the Children of Israel did evil again in the sight of the Lord; and the Lord strengthen'd Eglon King of Moab, against them: but when they cry'd unto the Lord, he raised them up Ehud; who made him a Dagger, and thrust it into the Belly of the bulky Tyrant, who immediately perish'd in his own Dung, Judges 3. 14, 15.

These, among many other Deliverances, the Lord wrought for them: *For it repented*
the

the Lord because of their groanings, by reason of them that oppressed and vexed them, Judges 2. 18. and 10. 16.

But these things were written rather for the Admonition of Princes, than for their Subjects imitation. For should any Man, after the Example of *Ehud* (who was extraordinarily call'd of God) attempt the Life of his Sovereign, under the pretence of a Divine Instinct; might he not justly be suspected as one instigated by the Devil, rather than warranted by God to commit such Wickedness? For since the shutting up the Canon of Scripture, the Rule is compleat; to which nothing is to be added, and from which nothing is to be taken away. So that we cannot now expect that God, either by Prophecies, Dreams, or Visions, immediate Inspiration, or Voice from Heaven, should intimate to us, or dictate any thing directly contrary to the Sacred Canon: Which no more justifies a Parricide, than an Oppressor. Nor can we thence any more infer, that wicked Princes must be dispens'd withal, and not be call'd to an account, tho they should shed the Blood of their innocent People; or that the most implacable Enemy of the Constitution, under the name of the Supreme Civil Magistrate, really designing and endeavouring its subversion, may not be resisted; than that desperate Traitors, that imbrue their hands in the Blood of their Sovereign, should go unpunish'd: or that

those Conspirators were not justly requited by the People of the Land, who *slew them that had slain King Amon, and set up Josiah in his stead*, 2 Chron. 33. 24, 25.

Had the *Israelites* couch'd under their Burdens, and tamely born the Yoke of their Oppressors; had Prayers and Tears been then their only Refuge, whence had their Deliverance come? Or should they have slighted the Means of their Recovery, would it not have been a tempting, yea a downright mocking of God, to cry to him as they did for Deliverance? And therefore we find that no sooner had *Ehud* slain *Eglon*, but he blew a Trumpet, and rais'd the Country; who went down after him, and slew of *Moab* about ten thousand Men. So *Moab was subdued that day under the hand of Israel*, Judges 3. 27, 28, 29.

In a word, when Kings turn Tyrants, abjure their Reason, and aspire after universal Empire, trampling under foot the Laws of God and Man; what reason can be alledg'd, why they should not be depos'd by their People, and abjur'd?

Now that we may take a short View of the several Forms of Government, and different Administrations mention'd in the sacred Volumes; let us consider, that God
 Gen. 1. 27. who made the World and all the things
 Colof. 3. therein, at last created Man (for whom those
 10. Ephes. 4. things were made) after his own Image, in
 24. Knowledge, Righteousness, and Holiness, with
 Domi-

Dominion over the Creatures. The word *Gen. 1. 28.* *Adam* put for Man in the Hebrew, standing for the whole Species of Mankind, *Gen. 9. 6.* and comprehending both Male and Female, *Gen. 5. 2.* not in one Person, but severally, *Mat. 19. 4.* it is therefore said, *Let them* (the Image of God being equally communicated to them both) *have Dominion over the Creatures*, not over the rest of Mankind.

But say some, altho there be no mention of Dominion among Mankind over one another; yet is it not improbable but that there might be some sort of Dominion and Subjection among Men, had Man never sinned: for Man's Estate before the Fall, was no better than that of Angels; but among the Angels some are superiour, and some inferiour; for there are divers degrees among them, *Colos. 1. 16.*

Ans. The Estate of Man before the Fall, being different from that of Angels; it is but bare conjecture, the Scripture being silent what their Estate in that respect might be. But no sooner had the Woman sinned, but she's enjoin'd Subjection to her Husband, *Gen. 3. 16.* Some would here persuade us, that *Adam* had not only an absolute Dominion over his Wife, but over all Mankind, and that upon his Will and Pleasure all her and their desire must depend; because, say they, in that Sense the same Phrase is us'd, *Gen. 4. 7.* concerning *Abel's* subjection to *Cain*, as the first-born: *Unto thee shall be his Desire, and thou shalt rule over him.*

Ans.

Answ. It is somewhat strange that *Adam*, who before the Fall had not power over the Life of a Beast, should by sinning against God, be advanc'd to an absolute Sovereignty, and have Dominion over all the World. But whatever Authority *Adam*, after the Fall, had over his Wife, by virtue of his Pre-eminence, *1 Cor. 11. 3.* or over the rest of Mankind, as the eldest Son of God, *Luke 3. 38.* he had no Power from God to exact any thing contrary to the Law of Nature, much less to destroy or enslave them. Nor do we find that he had any Inclination so to do. And as to *Cain's* Dominion over *Abel*, it was so far from being absolute by his right of Primogeniture, that he lost the Dignity of his Birthright by his violation of the Law of Nature; and became a Vagabond upon the face of the Earth, liable, at least in his own apprehension, to be kill'd by every one that found him. Nor had every first-born an absolute and unalienable, but subordinate Right of Primogeniture; for that it hath been forfeited by some, and deny'd to others. *Reuben*, the first-born of *Israel*, having defiled his Father's Bed, for his Incest with his Father's Concubine, lost his Birth-right; which was given to the Sons of *Joseph*, *1 Chron. 5. 1.* And *Gen. 48. 20.* *Ephraim* had the Pre-eminence notwithstanding *Manasseh* was the First-born. *Simri* also was chief of the Sons of *Hosah*; For tho he was not the First-born, (either for some deficiency in his elder Brother,

ther,

ther, or some Excellency in himself) *his Father made him chief*, 1 Chron. 26. 10.

Now whether the subjection of one Man to another, might, or might not be repugnant (as hath been hinted) to the State of Innocency, I shall not here contest; yet certainly there could have been no subjection of Man to Man, but voluntary, in a State of Innocency. The Inferiour should have shewn his ready and willing subjection to his Superiour, both by the Law of Nature and his own Disposition: And the Superiour should never have exacted any thing unreasonable, or contrary to the Law of Nature; much less have shewn any imperious scornful Carriage towards his Inferiour.

And somewhat like this, perhaps, might be their State, who liv'd in those first Ages of the World, when the Heads of Families did in a mild and gentle way, guide and order the rest; rather by the voluntary Submission of those that were govern'd, than by compulsion of Power; until *Nimrod*, with Violence, usurp'd a more imperious Government, whom *Moses* under the metaphorical Speech of a Hunter, describes to be a tyrannous Invader, and cruel Oppressor, *Gen.* 10. 8, 9, 10. the first that set up an absolute, arbitrary, and violent Domination over Men; *Noah* probably being yet alive.

But *Abraham*, the Father of many Nations, was afterwards so far from invading the Rights of another, that he would not so much

much as claim the Right of a Burying-place, notwithstanding he was then in Right (tho not in Possession) Lord of the Country ; but sues to the Governours and Rulers of the *Hittites*, the Inhabitants of *Hebron*, for liberty to purchase a Possession of a Burying-place among them, which they readily grant ; owning and reverencing him as a mighty Prince in the midst of them, *Gen. 23. 6, 17.*

Another remarkable Instance of Cruelty we read of, was *Pharaoh* ; who by a publick Edict, enjoins the *Egyptians* to drown the *Hebrews* Male Children so soon as they were born : who (after that the Midwives had refus'd to obey his Command, for which God rewarded them) so rigidly execute his bloody Decree, as that *Moses's* Parents, who had hid him three Months, could no longer conceal him from those that sought after him, *Exod. 2. 2, 3. Heb. 11. 23.*

This is that *Moses*, *Exod. 7. 1.* whom the Lord made to be a God to *Pharaoh*, another *Egyptian* Tyrant, *Exod. 2. 23. and 4. 19.* not only in signifying to him the Pleasure of the Almighty for the delivering of his People, but in punishing him as a Rebel if he refus'd to let them go ; who notwithstanding his insolent Behaviour, in disdaining the Message brought him by *Moses*, *Exod. 5. 2.* yet was glad to let them go, and made haste to send them away with all their Substance, *Exod. 12. 31, 32.* Nevertheless his Cruelty finally recoils upon him, in the fatal overthrow

throw of him and his Host, and the haughtiness of the Tyrant was utterly extinguish'd in the midst of the *Red Sea*, *Exod.* 14. 31. and 15. 9, 10.

The next thing considerable is the *Jewish* Polity, introduc'd by *Jethro*, approv'd of God, and agreed to by *Moses*; who prefers the Safety of the People to the monopolizing of all the Promises, and the whole fruitful Land, to him and his Family. *Exod.* 18. 19, 20, 21, 22, 23, 24.

Thus then, as we have seen, were the *Israelites* distinguish'd from all the People upon Earth, having nothing less than the infinite Wisdom, Power and Goodness of God in the midst of them to depend upon, under the Conduct of *Moses*, the Servant of the Lord: *For the Lord's Portion is his People; Jacob is the Lot of his Inheritance. He found him in a desert Land, and in the waste howling Wilderiness: he led him about, he instructed him, he kept him as the Apple of his Eye*, *Deut.* 32. 9, 10. *Yea, he reprov'd Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm*, *1 Chron.* 16. 21, 22. *Psal.* 105. 6, 9, 12, 14, 15.

Afterwards were join'd with *Moses* in the Government, seventy Men of the Elders of *Israel*, *Numb.* 11. 11, 14, 16, 17. who were not the same that before had been chosen to be Rulers and Judges over the People, *Exod.* 18. 25, 26. who were to determine the lesser matters: but these now were to be Judges in the greater and most difficult Cau-

ses, both of Religious and Civil Affairs, which were formerly refer'd to *Moses*: And therefore God gave of the same Spirit to them which he had given to *Moses*, *Numb. 11. 25.* And this was the Original of that great Council of the *Jews*, which they call'd their *Sanhedrim*, and was continu'd amongst them until *Herod's* days.

Moses shortly after dying, *Joshua* succeeds him in the Government of *Israel* by the Appointment of God, and the Consent of the People, *Numb. 27. 18, 19, 22, 23. Joshua 1. 2, 16. and 3. 7. and 4. 14.* who having receiv'd his Charge, *Numb. 27. 18, 19.* which might probably be that very Charge, afterwards express'd by *Moses*, *Deut. 31. 7, 8.* at which time God himself also gave him a Charge, *ver. 14, 15.* led them over *Jordan* into the Land of *Canaan*; and having quite subdu'd, tho not utterly destroy'd it, gave it for an Inheritance unto *Israel*, according to the Divisions of their Tribes: Who after that gave *Joshua* the City which he asked, even *Tymnath-Serah* in *Mount Ephraim*; and he built the City and dwelt therein, *Joshua 19. 49, 50.*

Two things by the way are very remarkable in *Joshua*, during the Administration of his Government of *Israel*.

First, How lightly he esteem'd the Enemies of God (notwithstanding their Character) when they stood in competition with God's Glory and the Good of his People:

Joshua

Joshua 10. 24. And it came to pass when they brought out those Kings unto Joshua, that Joshua call'd for all the Men of Israel, and said unto the Captains of the Men of War which went with him, Come near, put your Feet upon the Necks of these Kings. And they came near, and put their Feet upon the Necks of them. This Joshua enjoin'd his Captains to do, not out of a cruel, proud, insulting Mind; but, *First*, To teach them that they were to shew no Mercy to that People. *Secondly*, To encourage and hearten the Captains for the time to come; intimating, that thus they should tread all their Enemies under their Feet, *ver.* 25. *Thirdly*, To manifest God's singular Love to, and Esteem of them, who was pleas'd to let them tread upon the Necks of Kings. And, *Fourthly*, That this formidable sight might make them fear to imitate the Manners of this People, against whom God had shewn such severity.

Secondly, The great Condescension of Joshua is remarkable, in that he was content to stay till all the Tribes had their Portion, before there was any motion made of that, which by way of special Prerogative was to be confer'd upon him; and to receive what God had promis'd him, as a Gift from the People, *Joshua* 19. 49, 50.

Their Government then it seems was a kind of an Aristocracy, or rather (as a learned Historian acquaints us) a Theocracy; the Legislative Power being more immediately in God

Echard's
Ecclesiasti-
cal History,
vol. I. p. 10

himself, and the Executive, as is generally believ'd, in the Congregation of the Elders or Sanhedrim (aforesaid :) only upon all Exigencies they had a supreme Officer, call'd a Judg, whose Authority was more properly that of a General of an Army, than that of a Nation. This Government, according to *St. Paul*, continu'd about the space of 450 Years, until *Samuel* the Prophet, *Acts* 13. 20.

Afterward they desir'd a King, and God gave them *Saul*, the Son of *Cis*, a Man of the Tribe of *Benjamin*, to be their King: and by *Samuel*, tells them the manner of the Kingdom; that is to say, the Duty of the King towards his Subjects, and the Subjects towards their King. And these were the fundamental Laws of the Kingdom. *All which he wrote in a Book, and laid it before the Lord; that is to say, before the Ark: not only to secure and preserve it, but to signify also, that those Civil Laws were the Ordinance of God, which both King and People were respectively bound to observe and obey. And likewise to intimate, that God would take care of those Laws to uphold and maintain them, and punish those that should violate and break them.*

In short, *Samuel* having resign'd up the Kingdom to *Saul*, and thereby put an end to the *Jewish* Theocracy, appeals to the People, *1 Sam.* 12. 13. if they could accuse him of any Evil: And that Protestation which he there makes of his Innocency, was, *first*, to
con-

convince them of the grievousness of their Sin in desiring a King, when God was King, 1 Sam. 8. 5. and 10. 19. and 12. 12, 17. And, *Secondly*, to propound this tacitly as a Pattern for their new chosen King, before whom all this was spoken.

From all which, we may briefly infer these three things.

First, That the *Jewish* Theocracy, the most perfect and exact Model of all true Government, was mutually establish'd between God and the People, and consequently the best and most desirable of all the Constitutions upon Earth: especially after that the seventy Men of the Elders of *Israel* were joined with *Moses* in the Government aforesaid. Exod. 19.
3, 4, 5, 6,
7, 8, 10,
11, &c.
Numb.
11. 16, 17,
25.

Secondly, That God's Law was the Rule of his Government, and therefore nothing could be exacted from, or impos'd upon them by his Authority, contrary to that Law.

And, *Thirdly*, That God himself, as King of *Israel*, was bounded by his Law: And he that had an unaccountable Empire over all his Creatures, and could do every thing (with awful Reverence be it spoken) could do nothing but what he could lawfully do; that is to say, he could do nothing against the Law, but for the Law, which was holy, just, and good. Nor did he ever exceed the Limits, within which he was pleas'd to restrain himself. For 'tis God's sovereign Pleasure only, that sets Bounds to his own Power: And therefore God cannot do what he is not pleas'd

to

to do, altho he only can do what he pleases. And tho God many times permits Men to do with impunity that which he alloweth not; yet do they not always prosper, nor go unpunish'd, who do what God forbids. If then (as *Boethius* saith) it is a great Misery to desire any thing that is Evil, a greater Misery to be able to do the Ill we desire, and the greatest Misery of all to do the Ill that we are able; then are all tyrannical Princes, when left to their unruly Appetites, of all Men the most miserable. An Instance whereof we have in *Saul*, who being rejected of God, died for his disobedience: Whereupon it is said, *The Lord slew him*. Whence may arise this Objection, viz.

1 Sam. 10.
8. and 15.
23, 25.
2 Chron.
13. 14.

That notwithstanding *Saul's* evil treatment of *David*, hunting his Soul to take it; his barbarous Cruelty in slaying the Priests of the Lord, and putting both Men, Women and Children in the City of *Nob* to the Sword; yet neither did *David*, nor the People, lift up their hands against him, 1 Sam. 22. 18, 19.

Answ. First, As to *David*, tho he was appointed King of *Israel*, yet does it not appear that God did intend that *Saul* should be presently deposed, but rather the contrary; for that *David* did always acknowledg him for his Lord. So that he was by Faith and Patience to wait God's time till the Kingdom should, according to *Saul's* own Prediction, 1 Sam. 24. 20. be establish'd in his hand. *David* therefore as yet being but private Person,

son, could not, as no private Person now can, stretch forth his Hand against the Lord's Anointed, and be guiltless.

But were not the Followers of *David*, if we compare *1 Sam. 22. 2.* with *1 Sam. 24. 7.* to be taken for Rebels? How then shall he that headed a parcel of Rebels escape that imputation? Moreover, did not this give occasion for that scurrilous Reflection of *Nabal*, *1 Sam. 25. 10.* who answer'd *David's Servants*, and said, *Who is David? and who is the Son of Jesse? There be many Servants now-a-days, that break away every Man from his Master.* Which put *David* into such a Passion, that in his Rage he vows the Destruction of him and his Family. A rash Vow, as himself confesses, *ver. 33.* For what tho the Churl refus'd to grant the modest Request of his Servants, and cast an invidious Reflection upon him, could nothing less than his Blood, and that of his innocent Family, atone for the guilt of the Offender? Surely *Saul* himself (as arbitrary as he was) could have done no more in such a Case, than *David* design'd to have done, had not the Lord in his Mercy prevented him. Furthermore, did not the *Philistines* also look upon *David*, and those that were with him, as Rebels; when the Princes of the *Philistines* refus'd to go with them to Battel? For, say they, *wherewith should he reconcile himself to his Master, should it not be with the Heads of these Men?*

David

David was therefore chargeable with Rebellion, or he was not : If chargeable, what then will become of all those Arguments for Passive-Obedience and Non-Resistance, upon any pretence whatsoever, drawn from the Example of *David* in his Behaviour to *Saul*, during his Reign ?

If not chargeable after all he had done, and was resolv'd to do for his own Preservation, and in defence of *Abiathar* whom he had taken into his Protection ; assuring him at the same time, that he would venture his own to preserve his Life, and be as careful of his Safety as of his own, 1 Sam. 22. 23. then doubtless there are some particular Cases excepted out of this general Charge, wherein it is not only lawful, but our Duty, when 'tis in our power, to defend our selves and others that flee to us for Refuge in times of publick Calamity and Distress.

Secondly, As to the People ; *Saul* full of Jealousies and Fears, suspecting his own Servants were privy to some Conspiracy against him, betwixt *David* and *Jonathan* his Son, checks them for not revealing it to him. Whereupon *Doeg* accusing *Ahimelech*, is commanded by *Saul* to slay the Priests of the Lord ; which accordingly he did, in the Presence of *Saul*, and those of his Servants who before had refus'd, and seemingly abhor'd so impious an act. But inasmuch as they tamely look'd on, while the profane *Edomite* slaughter'd the Priests of the Lord, and rescu'd them not ;

1 Sam. 22.
7, 8, 9, 10,
17, 18.

not ; it must needs argue them to be of a base Disposition and cowardly Spirit, and also consenting unto their Deaths ; for that in the eye of the Law, looking on is abetting the Fact.

Far more noble were those *Israelites*, who rescu'd *Jonathan* out of the hands of *Saul*, who had sworn he should die, 1 *Sam.* 14. 45. And who ever accounted them Rebels for so doing ?

Much less can they, who are not only Members of a political Society, but vital Parts of the Legislature (as the Lords Spiritual and Temporal and Commons in Parliament certainly are) be taken for Rebels in opposing and removing, as much as in them lies, whatever may prove fatal to the Constitution.

Wherefore, as the Case then stood, that their Non-Resistance, or not opposing, nor endeavouring to prevent to their utmost, the detestable Wickedness of *Saul*, in shedding the innocent Blood of the Priests, seems to be their principal Crime ; for which most, if not all of them, were in all probability afterwards cut off with *Saul* in the Mountains of *Gilboa*, 1 *Sam.* 31. 16.

Thus having answer'd the Objection, I shall now endeavour to prove, that notwithstanding the known and undoubted Prerogatives of the *Jewish* Kings, yet they were bounded by Law, and no more exempted from the Evils denounc'd for breach of the Law, than the People.

H

It

It has been already observ'd, that where a Law is enacted, the Will of Man is limited. And it further appears by that Charge given to the *Israelites*, *Deut.* 17. 14, 15, 20. where, after several Restraints laid on the King that should come to the Throne of his Kingdom, he is commanded to write him a Copy of the Law in a Book, which was kept in the Sanctuary, *ver.* 18. and *chap.* 31. 26. and carefully to observe and obey it in every particular; to the end he might prolong his days in his Kingdom, he and his Children in the midst of *Israel*. And for as much as *Solomon* kept not God's Covenant, *1 Kings* 11. 11, 12. he threatens to rend the Kingdom from him; which accordingly he did, tho not in his days. Whereby it is plain, that *Rehoboam* had no indefeazible Right to the Kingdom, which his Father had forfeited. And this will moreover justify the Ten Tribes, in rejecting him from being their King, who upon their just Complaint, refus'd to ease them of their Burdens: and perceiving that they had no Portion in him, were resolv'd that he should have as little in them.

Sermon be-
fore the
House of
Commons,
October
17. 1709.

" If the Ten Tribes (says Dr. *Hickman*)
" revolt from *Rehoboam*, what could be ex-
" pected less from the unreasonable Oppres-
" sion of his Government?" And herein I
think *Rehoboam* was, as every Oppressor is, a
Fool, *Prov.* 28. 16. And *Solomon* seems to have
not much better Opinion of him, *Eccles.* 2. 19.

Among

Among all the Kings of *Israel*, none seem to have a better Title and more absolute Commission, than *Jeroboam*, anointed of God, and chosen by the People to be King of *Israel*: Yet was this Condition annex'd, *ver. 38. That if he would walk in his ways, God would be with him, and build him a sure House*; so that he should be able to assert his own Right against all the Pretensions of the House of *David*. But *1 Kings 12. 27, 28, 29.* so far was *Jeroboam* from believing, or relying on the Promise of God, that to prevent the People's revolting from him, he introduces a new way of Worship; and in derogation to God's Law, sets up two golden Calves at *Bethel* and *Dan*, thinking thereby to establish himself in the Throne; for which God slew him: Whereas the stability of his Kingdom lay in the faithful discharge of his Duty, *2 Chron. 13. 8, 9, 10, 11, 12, 15, 17, 20.*

After that, *Baasha* no sooner came to the Throne, by the murder of *Nadab*, the Son of *Jeroboam*, but he smote all the House of *Jeroboam*; so that the Idolatry wherewith *Jeroboam* thought to have continu'd the Kingdom to him and his Posterity, was the very Cause why his whole Family was rooted out, and the Kingdom transfer'd to another. Now as *Baasha* conspir'd against *Nadab*, so *Zimri* conspir'd against *Ela* his Son, and quite extirpates the Family of *Baasha*, *1 Kings 16. 10, 11.* Next to *Zimri*, who after seven days Reign, chose rather to perish in the Flames of his own

kindling, than to fall into the hands of his insulting Adversaries, who would not own him for their King ; comes *Omri*, the worst of all before him, who died wretchedly ; tho, not that we read of, by any violent death : who is succeeded by that wicked *Ahab* his Son, whom the Prophet rebukes, and denounceth God's Judgments against him for killing of *Naboth*, and possessing himself of his Vineyard, 1 *Kings* 21. 19.

But had not those illegal acts of *Ahab* the Authority of Sovereign Power ? How then was the Prophet not afraid to rebuke his Sovereign ?

Answ. Had not the Prophet Authority from God to rebuke his Sovereign for his illegal Acts ? Of whom then should he be afraid ?

Again, had not the King, upon *Naboth's* refusing to give him his Vineyard in exchange for a better, power to take it ; Exchange, as we say, being no Robbery ; and also to put him to death for the Contempt of his Majesty ?

Answ. According to these Men's Notions of Government he certainly had ; but *Ahab* as yet, as wicked as he was, 1 *Kings* 21. 25, 26. was not arriv'd at such a height of Wickedness ; nor conscious of any such Right essential to his Sovereignty, *ver.* 7. This was indeed the mischievous Contrivance of *Jezebel*, at whose instigation *Naboth* was murder'd, tho not without some pretext or colour of Law, 1 *Kings* 21. 8, 9, 10.

“ No kind of procedure (says a nameless Author) is further for the King's Honour
“ and

“ and Interest, than as it is according to
“ Law ; which is the Standard of the King’s
“ Prerogative, Glory and Safety, as well as
“ the Rule by which we are to be protected
“ in our Reputations and Lives, if innocent,
“ as well as cast and convicted, if upon Tryal
“ we be found to have capitally offended.
“ Whatsoever wrong is done against any of
“ his Majesty’s Subjects, is, in the sense of
“ the Law, done against the King and the
“ Honour of his Government ; seeing he is
“ the Spring and Fountain of Justice to all his
“ People. And it is a great Aspersi^on upon
“ the Justice, as well as Goodness of his Ma-
“ jesty, to have things so transacted, as if
“ the King were more concern’d to have a
“ Person that is barely accus’d found Guilty,
“ than he is to have him appear and be pro-
“ nounc’d Innocent. The Vindication and
“ Defence of the Guiltless, is more the Prin-
“ ce’s Glory and Interest, than the Conviction
“ and Condemnation of the Criminal. And
“ when any Person comes to be accus’d, all
“ that is for the Honour of the King, is to
“ have the Truth discover’d, and Justice im-
“ partially take place. And whosoever are
“ produc’d by the Prosecutors to prove an Ac-
“ cusation or Charge, they are no further for
“ the King, tho they be call’d the King’s E-
“ vidence, than as they declare the Truth,
“ and nothing but the Truth. And if such
“ Fellows be found, or justly suspected to
“ swear falsly against the Lives of his Ma-
“ jesty’s

“ jesty’s Subjects, they are in reality Witnesses
 “ against the King ; by endeavouring to de-
 “ stroy his loyal People, pervert his Justice,
 “ and bring his Person and Throne under the
 “ Guilt of shedding the Blood of Innocents.”

It cannot therefore seem strange, that what was plotted and acted by *Jezebel*, should be laid to *Ahab’s* Charge, and a Punishment inflicted on him for it accordingly. *First*, Because the Original of all was, from his coveting of the Vineyard : And, *Secondly*, Because where the Wife doth any Evil, with the Allowance or Connivance of her Husband, the Husband is there guilty as well as the Wife. But *Ahab* is said to *sell himself, to work Wickedness in the sight of the Lord, whom Jezebel his Wife stir’d up*, 1 Kings 21. 25.

But where, I pray, was *Ahab’s* absolute Sovereignty, when the Prophet *Elijah* challenging four hundred and fifty of the Prophets of *Baal*, to shew a Token from Heaven of the truth of his Deity ; upon failure, causes them all to be slain for their cursed Idolatry ? 1 Kings 18. 22, 23, 24, 25. and 19. 1.

But to proceed : After *Ahab* was dead, *Ahaziah* succeeds him ; who having forgotten the Lord God of *Israel*, sends Messengers to consult *Baal-zebub*, the God of *Ekron*, concerning his Health ; who are met by *Elijah*, and sent back to the King with tidings of Death. Whereupon *Ahaziah* sends a Captain of 50 with his 50, and after him another,

to

to apprehend him for Treason; who by Fire from Heaven consumes both them and their Fifties: and after that, tells the King to his face, he should die; who offers not any the least Violence (we read of) to the Prophet.

Then comes *Foram*, the last of *Ahab's* House that sat upon the Throne of *Israel*, being slain by *Jehu*, authoriz'd by God to smite the House of *Ahab*, 1 *Kings* 21. 21, 22. and 2 *Kings* 9. 7. and 2 *Chron.* 22. 7. Where I would note by the way, that if *Ahab* and *Jezebel*, and all the Royal Family sunk under the Judgments of God, denounc'd against them for their Wickedness; much less could those evil Counsellors, or Ministers of *Ahab*, think to escape, 2 *Kings* 10. 11. 1 *Kings* 22. 38.
2 *King.* 9. 25, 26, 36.
and 10. 7.

But time would fail me to tell of *Shallum*, *Pekahiah*, and *Pekah*; *Jehoram*, and that Man of three Names (*Abaziah* *Azariah* *Jehoahaz*) *Joash* and *Amaziah*, Kings of *Israel* and *Judah*, with many others in Sacred and Civil Histories; whose Pride, Haughtiness, and Cruelty, brought down the Judgments of God upon them, who are lasting Monuments of his fearful Indignation. 2 *Chron.* 21. 17.
with 22. 1, 6.

Object. "But we are to learn our Duty (says the late Dr. *Sherlock*) from the Law of God, not from his Providence; at least, this must be a settled Principle, that the Providence of God will never justify any Action which his Law forbids."

Ans. God often (as I have somewhere read) by the dreadful Messengers of his Wrath,

Wrath, loudly proclaims his Providence to the World; assuring us by his remarkable Severities to the greatest of Men, that neither the multitude of their Associates, nor the depth of their Designs, nor the pretended unaccountableness of their Actions to the Sons of Men, can any way secure them from the omnipotent Arm of Divine Justice; when their Sins have provok'd him to visit their Transgressions with Rods, and their Iniquities with Stripes.

And 'tis equally just in God, who by his Sovereign Power rules all Events and Enterprizes, whether he is pleas'd with his own hand to chastise rebellious Princes, who are even in this World accountable to him, and liable to the penal Sanction of his Law; or whether he is pleas'd to make use of the Agency of Men. And 'tis no matter who is the Instrument, if God himself be the Author. For we know that the Judgment of God is according to Truth, and that all Mankind are therefore bound to submit to the Conduct of Divine Providence. Nor can all the Powers upon Earth defeat the Design and Purpose of God, whose Providence, like the Whirlwind, is invisible, yet carries all before it. *Clouds and Darkness are round about him, Righteousness and Judgment are the Habitation of his Throne. A Fire goes before him, and burneth up his Enemies round about.*

Psal. 97.
2, 3.

“ The mighty Revolutions of the World, Hern's Discourse of Divine Providence, P. 11.
 “ the tragical Rents and Confusions of States,
 “ the Fate of *Cæsar* and *Pompey*, the Disap-
 “ pointment of Counsels, the Conservation
 “ of the Capitol, the Defeat of Armies,
 “ flesh'd with long Success, the pulling asun-
 “ der the Thrones of mighty Empires, the
 “ numerous Accidents, the Traverses of hu-
 “ man Life, all Transactions publick and pri-
 “ vate, depend upon the over-ruling Will
 “ and Pleasure of God: He can turn a Dia-
 “ dem into Shackles, when the Arm of Flesh
 “ presumes to grapple with the Strength of
 “ the Almighty.”

'Tis God's Prerogative alone to do according Dan. 4. 35.
 to his Will, in the Army of Heaven, and among
 the Inhabitants of the Earth: and none can stay
 his hand, or say unto him, What dost thou?
 Why dost thou strive against him? (saith *Elihu*) Job 33. 13.
 for he giveth not account of any of his matters.

Whence therefore, I would fain know, if
 not by Providence, did the *Israelites* learn
 their Duty of Subjection unto *Baasha*? For as
 yet they had no Authority from God to de-
 pose the Traitor, who died possess'd of the
 Crown of *Israel*, and left it to his Son.

But for a more distinct Answer to the Ob-
 jection, I shall further add, that altho God's
 Providence will never justify any Action that
 his Law forbids, yet God's Authority will
 justify the deposing wicked Tyrants, without
 any the least contradiction to his Law, or Re-
 bellion in the Instrument. As for Instance:

Jehu being anointed King of *Israel*, is commanded to smite the House of *Ahab*; which accordingly he did: for which God, to shew his Approbation, promis'd him, that his Children of the fourth Generation should sit on the Throne of *Israel*. Which was accomplish'd in the Succession of *Jehobaaz* and *Jehoash*, *Jeroboam* and *Zachariah*, 2 Kings 13. 1. and 14. 16, 29.

Now had there been any Law of God against all Resistance of the Higher Powers, upon any Pretence whatsoever; then what *Jehu* did by God's expresse command, had been an open violation of that Law, and consequently Rebellion; and *Jehu* himself, according to these Mens Principles, had been liable to Damnation: Which to affirm, is to charge God foolishly, to arraign his Government, impeach his essential Attributes, and make him to contradict himself; *in whom is no variableness nor shadow of turning*. Nevertheless, God threatens to avenge the Blood of *Ahab* upon the House of *Jehu*; because in extirpating the Family of *Ahab*, he aimed not so much at the doing the Will of God, as establishing the Kingdom in his own Posterity. And tho he had seen God's hand on *Jeroboam* for his Idolatry, yet upon the same politick ground he continues the Sin, 2 Kings 10. 31.

Hosea 1.
4.
2 Kings
15. 10, 12.

Object. But is not the King supreme, and the decision of all the most weighty Affairs of the Kingdom, ultimately in him, beyond which there is no Appeal?

Ansiv.

Answ. Granting the King to be Supreme, yet will it not follow that the Last Resort is in him, unless it be allow'd, which is utterly deny'd, that he is above the Law; that his personal Commands must be taken for Laws, and his Will be the Rule of our Duty; or that, as Dr. *Manwaring* has it, *Sermon at Oatlands, before the King, p. 10.*

“ All the significations of a Royal Pleasure
 “ are, and ought to be, to all Loyal Subjects
 “ in the Nature and Force of a Command.”

A Position not only destructive of all the Ends of Government, but which makes the Law, yea even the Word of God it self, of none effect. How comes it to pass, that *Joshua*, who was as irresistible as any King of *Israel*, was oblig'd to observe and do all that was written in the Law of *Moses*, had he been above it, or the only Interpreter of it? And to what purpose should *Eleazar* ask Counsel for him, were it not that he was to be determin'd by it? Wherefore, if what *Plato* long since said be true; namely, that the Prince is not above the Law, but the Law is above the Prince; then is he as much bound to obey the Law, as the People are bound to obey him under the Law. And who so fit to advise the King what is Law, as those who have a hand in making, and are therefore the best Interpreters of the Law? to whom we are to appeal in all matters of Controversy between Man and Man, and between the King and People, from inferiour Courts of Judicature. And in capital Cases,

as those of Murder, Adultery, and Idolatry, the chief Magistrate could no more be dispens'd with under the Laws of God and Nature, than the meanest of the People. As for example; If *Abimelech* having taken *Sarah* from *Abraham*; not knowing that she was his Wife, restore her not again to her Husband, he and all his shall surely die, *Gen. 20. 7.* If *Bathsheba* was punishable with Death for her Adultery with *David*; by what Law could *David* himself think to escape? And if by Murder he will cover or conceal his Wickedness, *the Sword shall never depart from his House.* Again, If *Jeroboam* cause *Israel* to sin, his Idolatry shall cost him his Life. *Who hath harden'd himself against God and prosper'd? which removeth the Mountains, and they know not; which overturneth them in his Anger. He shall break in pieces mighty Men without number, and set others in their stead.*

Furthermore, if the Word of God be our Rule, as certainly it is; then doubtless no Man hath an absolute sovereign Authority, independent on the Rule of the Holy Scriptures; so that we must take whatsoever it saith for true, without consulting them. And this *Jehoshaphat* was sensible of, when he, according to this Rule, not of his own head, set in *Jerusalem*, of the *Levites*, and of the *Priests*, and of the chief of the *Fathers* of *Israel*, for the Judgment of the Lord, and for Controversies, when they return'd to *Jerusalem*. And that they were appointed to go up to *Jerusalem* with

Deut. 17.
8, 9.

2 Chron.
19. 8, 9,
10, 11.

with all such Cases of great difficulty, was not because the supreme Magistrate, the Judg; or King of *Israel* did always reside there; but either because this was meant of the Sanhedrim, which was their supreme Senate or Council, consisting partly of Priests, and partly of Civil Magistrates, to whom all Appeals were made, and did therefore always reside at *Jerusalem*; (the want of which proved fatal to the Kings and People of *Israel*;) Or else because, if need so requir'd, the High Priest was to enquire of the Lord, and to answer them according to the Judgment of *Urim* before the Lord. Whereupon he was to suffer death that would not hearken to the Priest expounding the Law, or to the Judg passing Sentence according to Law; to wit, if he should presumptuously, and stubbornly oppose their Judgment, tho they prov'd it ever so clearly out of the Law, or especially if the Priest had enquired of the Lord.

Here it seems was the dernier Resort, such a Power appointed by God, as should receive the last Appeals, and whose Sentence in all Controversies should be final and uncontrollable. And doubtless in every Nation the last Resort is to the highest Tribunal; there being no better Expedient, tho not always infallible, to be found for quieting the Minds of Men, and putting an End to Controversies. Yet is not their Opinion, or any Man's else of any value at all, if not according to Law. And some things have been, and still are in
their

their own natures so notoriously false, impious, and repugnant to the Evidence both of Scripture, Law and Reason, that they are to be rejected, how rigidly soever exacted, with the utmost Abhorrence and Detestation. Such

Dent. 13. was *Jeroboam's* Idolatry, for which by the
9, 10, 13, Law of God he ought to have been stoned to
15. and death. And yet let but the Devil, by the
17. 5. Edicts and Ministers of King *Jeroboam*, lay
Snares in Mizpah, and spread Nets in Tabor; that is, use Laws, Menaces, and Subtilties, to keep the People from the City of God, and confine them to Regal and State-Idolatry; and presently they tremble at his Injunction, and willingly walk after the Commandment, for which they were justly oppress'd, and broken in Judgment. Nevertheless the Lord stirred up a select number both of Priests and People, that abhorred *Jeroboam's* Idolatry, and fled from all the Coasts of *Israel*, to cleave unto the true God in his Worship at *Jerusalem*, 2 Chron. 11. 13, 14, 16.

Hosea 1.
11. and
13. 1.

Again, such were the Statutes of *Omri*, that were kept to the eternal Reproach of the *Israelites*, who, as may be presum'd, pleaded the King's Authority in opposition to the Divine Law, *Micah* 6. 16.

Such likewise was the Wickedness of *Ahab*, who forsook the Commandments of the Lord, and followed *Baalam*.

Yea, such was the final determination of the High Priest and Elders in Council against our Lord, whom they wickedly condemned to death, *Mark* 14. 53, 55, 61, 62, 64. *Last-*

Lastly, Such are those slavish Principles which sacrifice all our Civil and Sacred Rights, nay, human Nature it self, to the arbitrary Will of the Prince; of which I shall instance in a few particulars, *viz.* That it ought to be no Man's temporal Interest to dissent from the Opinion or Religion of his Prince. Which in truth is to make Mens Profession an Obstacle to their Preferment; which cannot be otherwise, whilst even he that hateth Right governs: That it becomes no Man to talk of the Authority of Laws, in derogation to the Authority of Sovereign Power: That neither the Laws of God nor Man allow any Subject, or Subjects, the benefit of forcible Defence, against the illegal Violence of their Sovereign: That it is damnable and unlawful in any Case to resist the Prince, or those having his Commission, by force of Arms; tho he would destroy or sell the Kingdom to a foreign Power: And that albeit the Heir apparent, which is next by Birth to any Crown, should be ever so impotent or unfit to govern; or if it should be known that he were more malicious and wicked, and should go about to destroy the Commonwealth, yet must he be Sacred, and admitted without contradiction to his Inheritance; and his Direction, Restraint, or Punishment, must only be remitted to God alone. Now, forasmuch as the very naming of these detestable Doctrines is enough to fill a Man with the utmost Resentments and just Indignation against the Authors and Abettors of them;

them ; I shall therefore (over and above what hath been said already) cite some few Passages out of other Authors, in opposition to, and in confutation of them.

And excellently to this purpose, saith a judicious Author, " No pretence of Allegiance or " Duty will justify our Trust in a Prince, " whose visible Conduct declares his defiance " to Heaven, and whose Acts of Government " are level'd against the Laws of the Land " over which he presides."

*Sermon at
St. James's
Westmin-
ster, April
16. 1696.
p. 10.*

" And if our Monarchy be (says Dr. Wake, now Lord Bishop of *Lincoln*) in the Frame and Constitution of it, a limited Monarchy ; and establish'd, not upon the Imperial Laws of a few visionary Politicians, but upon the Fundamental Laws of its own making and allowing ; then I must solemnly profess, that either I am incapable of judging what Sense and Reason is, or it must follow, that an absolute Monarch, a Prince not bounded by Law, but governing only by the arbitrary Motions of his own Will, is no King of our acknowledging : our Constitution knows no such Monarch, nor did we ever oblige our selves to obey such a one."

*The ill
Effects of
Animosities
among Pro-
testants,
p. 6.*

Moreover, to this purpose saith an excellent Author, " Should they (speaking of the Royal Brothers, K. Charles the Second and K. James) " have been so far infatuated and abandon'd of all Understanding, as out of a foolish and haughty affectation of being absolute, to have attempted the alteration of " the

“ the Civil Government, they would have
 “ been immediately and unanimously told
 “ (had it not been for their dividing Prote-
 “ stants) that the People have the same right
 “ to their Liberties that the King hath to the
 “ Prerogatives of the Crown: And if they
 “ would not have been contented with what
 “ belongs to the Prince by the Common and
 “ Statute Laws of the Realm, but had in-
 “ vaded the Privileges reserv’d unto the Sub-
 “ ject; they would have been made to know,
 “ that they might not only be withstood in
 “ what they strove to usurp contrary to *Mag-*
 “ *na Charta*, Petition of Right, and other
 “ Laws of the Kingdom; but that thereby
 “ they forfeited, and might be disseiz’d of
 “ what either appertain’d unto the Crown by
 “ fundamental Agreements, or hath been since
 “ settled upon the Monarch by Statute
 “ Laws.”

And again, speaking of those Gentlemen of P. 17.
 the Church of *England*, who appear’d so vi-
 gorously in three Parliaments for Excluding
 the Duke of *York* from the Succession of the
 Crown, by reason of a jealousy of what,
 through being a Papist, he would attempt a-
 gainst our Religion and Privileges, in case he
 were suffer’d to ascend the Throne; he tells
 them, “ That they could not be then to seek
 “ what became them towards him, tho actu-
 “ ally regnant, having seen and felt what be-
 “ fore they only apprehended and fear’d.
 “ For (says he) if the Law that intaileth the

“ Succession upon the next of Kin, and obli-
 “ geth the Subjects to admit and receive him,
 “ not only may, but ought to be dispens’d
 “ with, in case the Heir, through having
 “ imbib’d Principles which threaten the Safe-
 “ ty, and are inconsistent with the Happi-
 “ ness of the People, hath made himself in-
 “ capable to inherit; we know by a short
 “ ratiocination how far we stand bound to a
 “ Prince on the Throne, who by transgres-
 “ sing against the Laws of the Constitution,
 “ hath abdicated himself from the Govern-
 “ ment, and stands virtually depos’d. For
 “ whosoever shall offer to rule arbitrarily,
 “ does immediately cease to be King *de Jure* ;
 “ seeing by the Fundamental, Common, and
 “ Statute Laws of the Realm, we know
 “ none for supreme Magistrate and Governor
 “ but a limited Prince, and one who stands
 “ circumscrib’d and bounded in his Power
 “ and Prerogative.”

“ Yea, so far (says even Dr. *Hickes* him-
 “ self) are all those who are so tender of the
 “ Succession, from having any tenderness for
 “ a Popish Successor, that they dread him
 “ like the Plague, and therefore would have
 “ had provisional Laws made to bind such an
 “ one, and put him under very close legal
 “ Confinement, in case he should be King.”

But this does not suffice him yet neither,
 (as a nameless Author remarks upon him)
 He thinks it perhaps rather his Duty than
 any breach of it, to declare, “ That if it
 “ should

“ should please God for our Sins, to plague
 “ the Church with such a spiteful Enemy of
 “ Christ, and suffer a Popish *Julian* indeed to
 “ reign over us, that he should believe him
 “ incapable of Repentance; and upon that
 “ supposition should be tempted to pray for
 “ his Destruction, as the only means of de-
 “ livering the Church.”

How much the Doctor might have contri-
 buted towards the Church's Deliverance, by
 praying for the Destruction of the late King
James (who seems to be there intended by
 that spiteful Enemy of Christ, and Popish *Julian*) I cannot say: But this I dare say, that
 not the King's Destruction, but the Revolution which he many Years surviv'd, was the
 only means appointed then by God for the
 Church's Deliverance; the blessed Fruits
 whereof we now enjoy, notwithstanding the
 late hideous Out-cry of a Set of noisy Eccle-
 siasticks, that the Church was in Danger:
 Who pretended to own, yea were active in
 bringing about the Revolution, and yet in-
 veigh'd against, and declar'd their Abhorrence
 of those Principles by which it was establish'd.

“ Here likewise, (says Mr. *Fleetwood*, now First-Ser-
 mon before
 the Lord-
 Mayor,
 “ Lord Bishop of St. *Asaph*) are the Laws and
 “ Government so famous over all the World, April 11.
 1692. p.
 17.
 “ for Liberty without Licentiousness, for
 “ Monarchy without Tyranny, and for Sub-
 “ jection without Slavery. Here are the
 “ Fortunes and Estates the best secur'd that
 “ can be; not subject to the Assessment or
 “ Taxa-

“ Taxation of an arbitrary, lawless Prince
 “ alone, whose Vanity or Folly, bad Designs
 “ or Wantonness, might drain the labouring
 “ and industrious Subjects; nor yet so much
 “ the private Master’s own, as that he should
 “ deny the Use of what the Publick finds is
 “ necessary to discharge its Duty. Here,
 “ Lastly, are the Cities of our God, the best
 “ Religion in the World, founded and built
 “ upon the Laws of God, and establish’d by
 “ those of the Land.”

“ Wherein then lies the surpassing Beauty
 “ and Excellency of this our Body Politick,
 “ but in the due proportion of its Sovereignty
 “ and Subjection? Herein it seems some-
 “ what to resemble that mystical Body, of
 “ which Christ is the Head; *From whom the*
 “ *whole Body fitly join’d together, and com-*
 “ *pacted by that which every Joint supplieth, ac-*
 “ *cording to the effectual working, in the mea-*
 “ *sure of every Part, ~~which~~ maketh Increase of*
 “ *the Body, unto the edifying of it self in Love,*
 “ *Ephes. 4. 15, 16.* How ridiculous a thing
 “ then is it, to contend what an absolute
 “ Monarch may do in a regulated Monar-
 “ chy? Or for a limited Monarch, to pre-
 “ tend to an absolute Sovereignty?”

Now to draw towards a Conclusion: *Sic*
volo sic jubeo is the Tyrant’s Character, and
 very incident to Men in Power; who are
 therefore, according to Dr. *Hickes*, to be li-
 mited and bounded by Laws. And those
 undoubtedly who keep within their Bounds,
 are

are the Powers ordain'd of God, which every Soul is to be subject unto, not only for Wrath, but also for Conscience sake; nor are they to be resisted by any Man, or Combination of Men. But when once they aspire after a despotical Absoluteness, and cannot be content with those Rights which the Laws have determin'd to be their due, but bid defiance to them; if we then be subject, 'tis only for Wrath, because we cannot help it, but not for Conscience sake. For I doubt not but that every Man that is able, were it not out of a due respect to the publick Good, which is always to be prefer'd to every Man's particular Interest; might do himself right, and that upon better Authority than any Potentate upon Earth can pretend to for doing him wrong: For that to defend a Man's self from Injury and Oppression in the way of his Duty, (whenever the Publick Good doth not interfere) neither contradicts the Laws of God, or Nature; whilst the tyrannical Oppressor, who holds his Crown by a precarious tenure, violates both: whose feeble Government having little or nothing else to support it but Rapine and Violence, is liable to be wrested from him, whensoever a stronger than he shall question his Title.

“ The most durable Kingdoms that Histories make mention of, after they have enlarg'd their Conquests over their neighbour Nations (says Dr. *Jane Dean of Gloucester*) have at last been either ruin'd by
 “ their

Sermon before the House of Commons,
 P. 10.
 Nov. 26.
 1691.

“ their own Strength, or else became a Prey
 “ and Spoil to another stronger than them-
 “ selves.

“ Never was there any Prince upon Earth,
 “ but what was under Restraints, and bound-
 “ ded by Laws : But to what purpose, if the
 “ King was either above them, or might dis-
 “ pense with them at his pleasure ?”

Anniver-
 sary Sermon
 before the
 Queen,
 March 8.
 1704.

Excellently therefore saith the Lord Bishop
 of *Litchfield and Coventry* ; “ There must be
 “ Laws in all Societies, some Rules and Or-
 “ ders known and establish’d ; in observance
 “ whereof the common Interest and Happi-
 “ ness consists, and to which all are indispen-
 “ sibly oblig’d. Without these, they are in-
 “ deed no Society ; for these are the very
 “ Bonds that tie and hold them together :
 “ and therefore not only all Communities in
 “ the World have Laws, but generally
 “ speaking, they have very good ones, such
 “ as would strengthen their Union, and an-
 “ swer their true Ends, were they suffer’d
 “ to bear sway without controul.”

Dr. Jane’s
 Anniver-
 sary Sermon,
 p. 6.

In a word, “ It is God that setteth up
 “ Kings, and casteth them down : The
 “ Crowns and Scepters of the World are in
 “ his hand ; and whenever he imparts any
 “ Power or Royalty to his Creatures, he still
 “ reserves to himself a free Liberty to resume
 “ it, to Uncrown, Dethrone and Depose
 “ them at his Pleasure.”

If therefore, to conclude, *There is no Power
 but of God, and the Powers that be, even those
 that*

that depose wicked Tyrants, are ordain'd of God; then doubtless, *he that resisteth the Power by which those Tyrants are deposed, resists the Ordinance of God; and they that resist, shall receive to themselves Damnation.*

Now let us adore the Divine Majesty for our seasonable Deliverance from Popery and Slavery, and Arbitrary Power, by our late Sovereign, the great King WILLIAM of Glorious Memory; for that great and heroick Prince, and Duke of *Marlborough*, and those our other noble Patriots and renowned Hero's, to whose profound Wisdom, Courage, and Conduct, Steadiness and Zeal for the present Establishment, are, next to the Almighty, owing all the Blessings we enjoy, under the auspicious Government of our most Illustrious Queen ANNE, whom God preserve; and after a long and prosperous Reign over us, crown her with an exceeding and eternal Weight of Glory. And let all the People say, *Amen.*

F I N I S.

ERRATA.

P. 4. L. 15. dele *or.* p. 7. l. 22. for *Baalam* r. *Baalim*.
 p. 10. l. 8. dele *is.* p. 27. l. 29. after *about* r. *by.* p. 29.
 l. 32. *Nor,* should begin a new Paragraph. p. 53. l. 2.
 after *was* r. *their.* p. 54. l. 33. after *but* r. *a.* p. 76. l. 21.
 dele *which.*



FINIS.